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VIJAYANAGARA
ORIGIN OF THE CITY AND THE EMPIRE.

P R E F A C E .

The following study is based exclusively on contemporary inscriptions and literature. The evidence of tradition is ignored more or less completely, as it leads to confusion and fruitless controversy.

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" LIMBDI GARDENS," }
ROYAPETTAH, MADRAS, }
9th December 1933.

N. V. R.

CONTENTS.

PART I.

	Pages.
THE ORIGIN OF THE CITY ...	1—56
Chapter I. The Hoysala Theory ...	3—47
Chapter II. The Founders of Vijaya-nagara ...	48—56

PART II.

ORIGIN OF THE EMPIRE ...	59—147
Chapter I. Ballāla III and the Sons of Sangama ...	59—90
Chapter II. The early History of the Sangama Family ...	91—101
Chapter III. The Kākatiyas and the founders of Vijaya-nagara ...	102—111
Chapter IV. The early Vijayanagara Kings and the Telugu Country ...	112—128
Chapter V. The Expansion of the Kingdom of Vijaya-nagara ...	129—147

VIJAYANAGARA

APPENDICES.

	Pages.
APPENDIX A. A comparative table of Sēuna and Hoysala Inscriptions ...	149—163
APPENDIX B. Doravadi ...	164—170
APPENDIX C. A note on Kanya Nāyaka.	171—176
APPENDIX D. Karnāṭa and Āndhra ...	177—180
APPENDIX E. Vidyānagara ...	181—184

MAPS.

The Kingdom of Vijayanagara in 1340.	Frontispiece.
The Hoysala Rājya ...	46

ABBREVIATIONS.

- ASPP.* ... Āndhra Sāhitya Parīṣad Patrika.
ASR. ... Report of the Archaeological Survey
of India.
Beginnings. The Beginnings of the Kingdom of
Vijayanagara by Father H. Heras.
Bom. Arch.
 Rep. ... Bombay Archaeological Report.
BSS. ... Bombay Sanskrit Series.
CHI. ... Cambridge History of India.
Des. Cat.
 San. MSS. Descriptive Catalogue of Sanskrit Manu-
 scripts in the Government Oriental
 Manuscript Library, Madras.
Dyn. Kan.
 Dts. ... Dynasties of the Kanarese Districts by
 J. F. Fleet.
EC. ... Epigraphia Carnatica.
ED. ... History of India by Sir H. M. Elliot.
EI. ... Epigraphia Indica.
FE. ... A Forgotten Empire by R. Sewell.
Ferishta ... History of the Rise of the Muhammadan
 power in India by Muhammad Kasim
 Ferishta translated by J. Briggs.
HA. ... History of the Āndhras by Ch. Vira-
 bhadra Row.
HAI. ... Hindu Administrative Institutions by
 S. K. Aiyangar.
*Historical
Inscriptions.* Historical Inscriptions of Southern India
 by R. Sewell.

VIJAYANAGARA

- IA.* ... Indian Antiquary.
- JAIIS.* ... Journal of the Andhra Historical Society.
- JIH.* ... Journal of Indian History.
- JRAS.* ... Journal of the Royal Asiatic Society of Great Britain and Ireland.
- Jr. Bom. His. Soc.* Journal of the Bombay Historical Society.
- LA.* ... List of Antiquities by R. Sewell.
- LR.* ... Local Records.
- Mac. MSS.* Mackenzie Manuscripts.
- MAR.* ... Mysore Archaeological Report.
- MER.* ... Annual Reports of Epigraphy Madras.
- Mysore and Coorg* ... Mysore and Coorg from the Inscriptions by Lewis Rice.
- NDI.* ... Nellore District Inscriptions by Butterworth and Venugopala Chetty.
- Num. Or.* ... Numismata Orientalia.
- Pāndyas* ... The Pāndyan Kingdom by K.A.N. Sastri.
- SII.* ... South Indian Inscriptions.
- South. Ind.*
- Muh. In.* South India and Her Muhammadan Invaders by S. K. Aiyangar.
- Travels.* ... Travels of Ibn Battūta (Broadway Travellers).
- VR.* ... The Inscriptions of the Madras Presidency by V. Rangacharya.
- VV.* ... *Velugōṭivāri Vamsāvalī.*
- VVC.* ... *Velugōṭivāri Vamsacaritra.*

PART I

THE ORIGIN OF THE CITY.

CHAPTER I

THE HOYSALA THEORY

Section 1:—An enquiry into the origin of Vijayanagara is essential for a correct understanding of the history of South India during the 14th century. The problem may be divided into two parts, viz., the origin of the city, and the foundation of the kingdom.

Who founded the city of Vijayanagara? It is not possible to offer a simple answer to the question, as it involves the discussion of a variety of topics which have apparently no connection with it. Several scholars hold that the city was founded by the Hoysala king, Ballāla III. One of them describes the origin of the city thus : " Various stories are related of the foundation of Vijayanagar. The fortification of the city that afterwards became Vijayanagar must, however, be regarded as the deliberate act of the great Hoysala ruler, Vira Ballāla III. It was founded soon after the destruction of Kampili by the army of Muhammad, and immediatley following the invasion of the Hoysala capital Dwārasamudra."* In the opinion of another, the 'city was founded 'by a king who had been imprisoned by Delhi Mussalmans, taken as a prisoner to their northern capital, and then sent back to his country in the south.' 'Ballāla III was taken prisoner to Delhi, and afterwards was released by the Sultān. Hence Vira Ballāla III seems to be . . . the founder of the city.' †

These statements are based on very slender evidence. The only source from which Ballāla III's connection with Vijayanagara is learnt, is a passage in the

* S. K. Iyengar *CHI*. iii p. 489.

† Heras : *The Beginnings*, pp. 41-43.

VIJAYANAGARA

Rise of the Muhammadan Power by Ferishta where the foundation of the city is attributed to that monarch. "This year," (A.D. 1344), says he, "Krishn Naig, son of Luddar Dew, who lived near Wurungole, went privately to Bilal Dew, Raja of Carnatic, and told that he had heard the Muhammadans, who were now very numerous in the Deccan, had formed the design of extirpating all the Hindus and that it was therefore advisable to combine against them. Bilal Dew convened a meeting of his kinsmen, and resolved first to secure the forts of his country, and then to remove the seat of his government among the mountains. Krishn Naig promised, on his part also, when their plans were ripe, to raise all the Hindus of Wurungole and Tulingana, and put himself at their head. 'Bilal Dew, accordingly built a strong city upon the frontiers of his dominions, and called it after his son Beeja to which the word nuggar or city was added, so that it is now known by the name of Beejanuggar.'"

The evidence of Ferishta, however, is not trustworthy, and it should not be taken into consideration; for,

(1) Ferishta records only a tradition written or oral which he obtained from some unknown source, when the city of Vijayanagara had already become a memory. Moreover, the story of the foundation, as it is narrated by Ferishta, contradicts the reliable evidence of contemporary documents.

(2) According to Ferishta, Krishn Naig's meeting with Bilal Dew took place in A.D. 1344. It is very much to be doubted whether there was any Ballala alive on that date; for, the death of Ballala III took place on Sept. 8, 1342; † and though his son, Ballala IV

* Briggs : *Ferishta*, I, p. 427.

† E.C. vi Kd. 76.

ORIGIN OF THE CITY

ascended the throne on Aug. 11, 1343,^{*} he did not rule long. Some believe that he ruled until 1346. † The belief is based on an epigraph dated in that year which is supposed to contain a reference to him. It records that in the year Vyaya a certain Jakkanna Nayaka gave, to a Siddayaji Vodeyar, Kattu-Nayaka's Jaddapura during the time of Ballalaraya. ‡

Since the Saka year is not given it cannot be definitely asserted that Ballalaraya of the inscription is Ballala IV. There occurs a Vyaya in the reign of Ballala II, and it is just possible that the Ballala of the inscription may have to be identified with him. Secondly, the gift of Jaddapura appears to have been made some time before the grant was engraved upon stone, for the writer of the inscription alludes to the gift as having been made during the time of Ballalaraya. Assuming that Ballala IV was alive in, A.D. 1346 it is just possible that he received Krishn Naig and promised to help him in overthrowing the power of the Muhammadans. In order, however, that he should be the founder of Vijayanagara, he should have had a son of the name of Vijaya or Beeja. There is absolutely no evidence to show that Ballala IV had any children.

For the reasons mentioned above, it cannot be maintained, on the strength of Ferishta's evidence that Ballala III was the founder of the city of Vijayanagara. A recent writer, in order probably to get over the difficulty, shifts the time of Krishn Naig's meeting with Bilal Dew to A. D. 1328. 'This date,' he declares, 'seems to coincide with the conquest of Warrangal by the Mussalmans, and the meeting of Krishna Nayaka with Ballala III referred to by Ferishta.'

* EC vi. Cm. 105.

† Rice : *Mysore and Coorg* p. 108.

‡ EC. ix. Bn. 120.

VIJAYANAGARA

It was, therefore most likely at Tiruvannamalai that the assembly of Ballāla III with his kinsmen in order to defend the empire against the Muhammadans was held." * To prove the correctness of the suggested date he cites an inscription : "One of the inscriptions that was most unfortunately overlooked ... is one that comes from Chitaldrug Taluka dated in the same year 1328." It records that 'when the Hoysala strong-armed Vīra Ballāla Dēva, together with the champion at his side, the strong-armed Bhīma Rāya, the prince Kāthōrahara, the prince Vīra Simha Raghunātha, the prince Kālamēgha, the Prince Vīra Śānta, Baiceya Daṇṇāyaka Caṇūpa who was the punisher of the famous Mādhava Rāya of Udēvara, the great minister Ballapa Daṇṇāyaka, the great minister Singeya Daṇṇāyaka were in the residence of the city of Uṇṇāmale ruling the kingdom in peace and wisdom.' "All this seems to point to the meeting of kinsmen convened by Ballāla III, as Ferishta mentions. It is interesting to notice that the place and the date of meeting are respectively Uṇṇāmale i. e., Tiruvannamalai and 1328. Such are precisely the place and date of Ballāla's meeting with his kinsmen suggested in the above lecture." †

The date of meeting suggested by the writer, it must be remembered, is not the same as that of Ferishta. He does not give any reason in support of the proposed change, except that his date, 1328 A.D. coincides with the conquest of Warrangal by Muhammadans. ‡ But that is not true, for the conquest of Warrangal was completed in A. D. 1323.

* Heras : *The Beginnings*, p. 122.

† *ibid* : pp. 124-125.

‡ *ibid* : p. 123.

ORIGIN OF THE CITY

Ulūgh Khān "entered the country of Tilang, took the fort of Bidar, and made its chief prisoner. From thence he proceeded to Arangal for the second time. He invested the mud fort, and after plying it for a few days with arrows from the *nāwaks*, and stones from the *mughribis*, he captured the whole place, Rai Laddar Deo, with all his *rais* and *mukaddims*, their wives and children, elephants and horses, fell into the hands of the victors ... The prince sent Laddar Deo Rai, of Arangal, with his elephants and treasures, relations and dependents to the Sultān under the charge of Malik Bedar, who had been created Kadar Khān and Khwūja Hāji, *nāib* of 'āriz-i-mamūlik. The name Arangal was changed to Sultānpūr and all the country of Tilang was conquered. Officers were appointed to manage the country, and one year's tribute was taken. The prince then marched towards Jājanagar, and there took forty elephants with which he returned to Tilang. These he sent to his father. * "

There is reason to believe that Pratāparudra was subsequently released and sent back to his country. He appears to have exercised some sort of control over a portion of his former kingdom until A.D. 1330. †

It is evident that the 'conquest of Warrangal' by Muhammadans took place not in A.D. 1328, as the writer under consideration would have us believe, but in 1323 A. D., five years earlier than the date of the alleged meeting of Ballāla III and his kinsmen. Therefore, there could not have been any connection between 'the conquest of Warrangal,' and the Tiruvannāmalai meeting. There is no indication that there was

* Barni : *ED.* iii. pp. 233-234.

† *NDI.* ii Kr. 28.

VIJAYANAGARA

a revolt and reconquest of the country between 1323 and 1336. In 1327 Muhammad bin Tughlak transferred his capital to Dēvagiri. Thence he sent an expedition against the Rāya of Kampili who offered shelter to Bahā-ud-Din Gushīsp, the rebellious cousin of the Sultān. The Rāya was killed and 'the town was taken, its inhabitants were made prisoners.' Then the Sultān's army next proceeded against Bilal Dew under whom Bahā-ud-Din had now taken shelter and laid siege to his capital Dwārasamudra. Bilal Dew, however, submitted to the Sultān and surrendered the fugitive. These events took place late in 1327 or early in 1328. So long as the Sultān's armies were active in the South, there was no scope for the Hindus of Warrangal to rise up in rebellion. Tilang remained submissive for at least half a dozen years more ; for, no revolts broke out, and the Sultān could march to Warrangal and remain there without any trouble for some months in 1336 A. D. * According to Ferishta the meeting of Kṛṣṇa Nāyak with Ballāla III was followed more or less immediately by the expulsion of Muhammadans and the declaration of independence by Kṛṣṇa Nāyak; but all our authorities, contemporary as well as later, state that the expulsion of the Muhammadans from Tilang took place about A.D. 1345. It would not have been possible for the reasons mentioned for Kṛṣṇa Nāyak to confer with Ballāla III in 1328 for the purpose of overthrowing the authority of the Mussalmans.

Now, the inscription in which Ballāla III's meeting with his kinsmen is said to have been recorded, is very badly damaged, and some of the words cannot be made out. Mr. Rice, the editor of the inscription, remarks

* Barni: *ED.* iii. p. 234.

ORIGIN OF THE CITY

that "several of these names (occurring in it) are very doubtful owing to the inscription being indistinct." * Moreover, there is much difference between the printed Kannada text and its transliteration :

ಹೊಯಿಸಣ ಭುಜಬಳತ್ತಿಎಂ
ರಬಲ್ಲಾ ಶರಾಯನೂ ಪಡೆಯಿಳಿ
ಗಂಡ ಭುಜಬಳತ್ತಿಎಂ.....ಯಾ.
ನರಸಿಂಹ...ರಾಯ ತ್ರೇವಿರ...
ರಾಯಕುವರ ವಿರಶಂತರಾಯ
ಕುವರ.....ವಿರ...ಗೆ ಖಾತ್ಯತಿ
.....ಗಂಡ ಬೈಜಯ ದಂ
ತಾಯಕಾಭ.....ತು ತ್ರೇಮು
ನ್ನಾಪ್ರಥಾನಂ ಬಲ್ಲಪ್ಪದಂತಾ
ಯಕರು ಸಿಂಗೆಯ ದಂತಾಯ
ಕರುಂ ಉಂತಾಮಲೆಯ ಪಟ್ಟ
ಇದ ನೀಲೆನಿಧಿನೋಳು ಸುಖಸಂ
ಕಾಫಾವಿನೀಳೇದದಿಂ ರಾಜ್ಯಂ ಗೆಯು
ತ್ತಮಿರಲು.

Hoyisana-bhuja-bala Śrī-Vira
Ballāla Rāyanū edeyole gandha
bhuja - bala - Bhīma Rāyanū
Kāthōra - Hara Rāyakuvara
Simha Raghnātha - Rāyakuvara
Kālamēgha Rāyakuvara
Vira Śānta Rāyakuvara
Vīra . . . Udvārada undige
khyāti Mādhava Rāya gandha
Baichayadaṇṇāyakābha
Śrīman-mahā-pradhānam Ballappa
daṇṇāyakaru Singeya
daṇṇāyakarum Uṇṇāmaleya
pattanāda nelevidinōlu sukha
sankathā vinōdadim - rājyaṁ
geyuttamiralu &c.

The names:—

- | | |
|-----------------------------|-------------------------|
| 1. Padayole ganda bhuja- | 1. Edeyole ganda bhuja- |
| bala-bhīma . . . ya. | bala Bhīma Rāya. |
| 2. Narasimha . . . Rāya . . | 2. Kāthōra Hara Rāya |
| | Kuvara. |
| 3. Śrī Vira Rāya | 3. Simha Raghnātha |
| Kuvara | Rāya Kuvara. |
| 4. Vira Śānta Rāya Ku- | 4. Kālamēgha Rāya Ku- |
| vara | vara. |

* EC. xi p. 5 ; fn. to Cd. 4.

. VIJAYANAGARA

- | | |
|-------------------------------|--|
| 5. Vīra . . . ge khyāti . . . | 5. Vīra Śānta Rāya Ku- |
| gaṇḍa Baicaya Daṇ- | vara. |
| ṇāyaka. | |
| 6. Ballappa Daṇṇāyaka . . . | 6. Baichaya Daṇṇāyaka
(Vīra Udavārada uṇ- |
| | dīge khyāti Mādhava- |
| | Rāya gaṇḍa.) |
| 7. Singeya Daṇṇāyaka . . . | 7. Ballappa Daṇṇāyaka. |
| | 8. Singeya Daṇṇāyaka. |

Padayole gaṇḍa bhūja-balā-Bhīma, Vīra Śānta Rāya Kuvara, Baicaya Daṇṇāyaka, Ballappa Daṇṇāyaka, and Singeya Daṇṇāyaka are common to the text and the transliteration, though it is more reasonable to take the first as a *biruda* than as a proper name. Nos. 2, 3 of the text are not found in the transliteration; nor Nos. 2, 3, 4 of the transliteration are to be seen in the text. The names, Kaṭhōra-Hara-Rāya-Kuvara, Simha-Raghunātha-Rāya Kuvara, Kālamēgha-Rāya-Kuvara, and Vīra Udavārada uṇdīge khyāti Mādhava-Rāya-gaṇḍa are added by the editor for reasons known only to himself. Therefore, these names appear to be fictitious, and they need not be taken into consideration. The only names which we can be certain of are those of Vīra Śānta - Rāya - Kuvara, Baicaya Daṇṇāyaka, Mahāpradhāna Ballappa Daṇṇāyaka, and Singeya Daṇṇāyaka. There is no reason to believe, in the light of the evidence before us, that these were the kinsmen of the king. The last two should not be confused with their famous namesakes, the sons of Dādi Sōmeye Daṇṇāyaka, for the name of their father is said to be Bēbeya in the present record. In 1328, Ballāla III was present at Tiruvaṇṇamalai conducting a campaign against his southern neighbours. Naturally

ORIGIN OF THE CITY

his officers were present in the camp with him. This had no connection either with the capture of Warrangal by the Muhammadans, or Kṛṣṇa Nāyaka's visit to Ballāla III.

(3) The members of the Hindu confederacy which expelled the Muhammadans from the South are said to be, according to Ferishta, Krishn Naig of Warrangal, Bilal Dew the ruler of Carnatic, the Rāya of Dwārasamudra, and M'abar.

Ballāla III managed to hold his dominions intact until his death in 1342; and it is assumed that his son ruled for a short time without suffering any loss of territory. The capital of Ballāla IV was also probably Dwārasamudra, for the only inscription of his reign is found in the Cikmagalūr tālukā, in the neighbourhood of that city.* As Ferishta makes a clear distinction between Bilal Dew and the Rāya of Dwārasamudra, his information should be regarded as inaccurate.† Since at the time of the meeting it was the fourth Ballāla who had no children that was ruling, it is inconceivable how he could have named a city which he is said to have built after his son Beeja. The evidence of Ferishta should be regarded as incorrect and consequently untrustworthy.

It is asserted that Ballāla III was taken as a prisoner to Delhi in A.D. 1310, and was subsequently released somewhere about the commencement of A.D. 1318.‡ This statement is not based on evidence.

* E.C. vi Cm. 105.

بلاں دیوکشنا نایک راکک داده از دو طرف رایان سبیر و دهور سمندر را که از قدیم الایام با جگر
حاکم گرتاک بودند. +
Tarikh-i-Ferishta p. 138.

‡ Heras: *The Beginnings*, p. 42.

VIJAYANAGARA

Though the Muhammadan historians are not agreed among themselves regarding Ballāla's capture, they are unanimous in omitting to mention any prisoner of war. Amīr Khusrau who probably accompanied the army describes graphically the various incidents connected with the campaign, and he does not even remotely suggest the capture of Ballāla. On the contrary, a perusal of *Tārikh-i-'Alai* leaves on the mind the impression that he was allowed to remain free. Barnī who was an younger contemporary of Khusrau states definitely that he fell into the hands of the Muhammadans; and Ferishta copies Barnī.

Khusrau

‘The fire-worshipping Rāī (Bilāl Deo), when he learnt that his idol temple was likely to be converted into a mosque,’ despatched Kīsū Mal to ascertain the strength and the circumstances of the Musulmāns, and he returned with such alarming accounts that the Rāī next morning despatched Bālak Deo Nāik to the royal canopy to represent that your slave ‘Bilāl Deo is ready to swear allegiance to the mighty emperor like Laddar Deo and Rām Deo and whatever the Sulaimān of the time may order, I am ready to obey. If you desire horses like demons, elephants like *afrits*, and valuables like those of Deogir, they are all present. If you wish to destroy the four walls of this fort, they are as they stand no obstacle to your advance. The fort is the fort of the king; take it.’ ‘The commander replied that he was sent with the object of converting him to Muhammadanism, or of making him a *Zimmī* and subject to pay tax, or of slaying him, if neither of these terms were assented to. When the Rāī received this reply, he said he was ready to give up all he possessed, except his sacred thread.’ ‘On Friday the 6th of Shawwāl, the Rāī sent Bālak Deo Nāik, Nārāin Deo, and Jit Mal with some other *basīths* to bow before the royal canopy and they were accompanied by six elephants. Next day some horses followed. On Sunday ‘Billāl Deo, the sun-worshipper, seeing the splendour of Islām over his head, bowing down his head, descended from his fortress, and came before the shadow of the shadow of God; and trembling and heartless, prostrated himself on the earth and rubbed the forehead of subjection on the ground. He then returned to fetch his treasures and was engaged all night in taking them out, and next day brought them before the royal canopy, and made them over to the king’s treasurer.’”

“ The commander remained twelve days in that city, ‘ which is four month’s distance from Delhi,’ and sent the captured elephants and horses to that capital.”

ORIGIN OF THE CITY

Though Barnī and Ferishta agree with each other regarding Ballāla III's capture, Khusrau does not even suggest its probability. As Ballāla III surrendered to the Muhammadans his wealth, kingdom and person as soon as they laid siege to his capital, there is no reason why he should have been made a prisoner. The source from which Barnī obtained his information is not known. However, his evidence cannot be lightly set aside as he was also a contemporary of Khusrau. Though it may be admitted for the sake of argument that Ballāla III was made a prisoner, there is no ground for the belief that he was taken to Delhi. On this point, all the three Muhammadan writers are in complete agreement. When Malik Kāfür returned to Delhi in 1311 A. D., he is said to have presented to the Sultān the spoils of his southern campaigns. According to Khusrau, they consisted of elephants and gems: "The ground was covered by the large bodies of the elephants, and faultless gems." * Barnī describes the booty in greater detail: Malik Kāfür presented to the Sultān 'six hundred and twelve elephants, ninety-six thousand *mans* of gold, several boxes of jewels and pearls, and twenty thousand horses.' † Ferishta reduces the number of elephants to three hundred and twelve, but with regard to the other items he repeats Barnī's account. ‡ None of these writers, however, mentions any prisoner of war. It is improbable that, had Ballāla III been taken to Delhi as prisoner and presented to the Sultān, this fact should have passed on unnoticed.

An examination of the inscriptions of the period (1310 to 1318) shows that Ballāla III was within his kingdom. He was ruling the earth together with

* *The Khāṣṭhal Futsūh. JIH.* ix p. 78.

† *E.D.* iii p. 204.

‡ Brigg's *Ferishta*, i p. 374.

VIJAYANAGARA

Mādigadēva Dāṇṇāyaka and Aliya Māceya Dāṇṇāyaka from Dōrasamudra in A. D. 1310 * In the next year, he granted lands of Belhalli to Hariharabhatṭīḍpādhyāya, son of the *rājaguru* Viṣṇubhatta. † The inscriptions registering the gifts of some of his subordinates dated A. D. 1312 declare that Ballāla was ruling the earth in happiness. ‡ Therefore, it is not likely that Ballāla could have been absent from his kingdom. The inscription which is said to refer to his return from Delhi deserves to be examined in this connection. The person who returned from Delhi was not Ballāla III, but his son prince Ballāla Rāya, the future Ballāla IV. A perusal of the text of the inscription makes this point clear.

Svasti Śrīmat-Pratīpa Hoysaṇa Śrī Vīra Ballāla
Dēvarasaru rājyamgeyuttimire Turuka Vigrayādalli
ddeli yanda makalu Vīra Ballāla Rāya Pataṇa pravēśam-
ndur-avasaradalli Pramādi (śam)tsara Jyēṣṭha śuddha
daśami yalli Kūḍaliya Rāmanāta Dēvarige dhārāpūrv-
vamāddida dharma. §

The inscription registers a grant of taxes to god Rūmanādha Dēva of Kūḍali by Hoysaṇa Śrī Vīra Ballāla Dēvarasa in honour of the arrival of his son Vīra Ballāla Rāya from Delhi on 6th May 1313, after the Turuka war. The ruling Hoysala monarch in 1313 was Ballāla III; therefore, the Vīra Ballāla Dēvarasaru of the present inscription who made the gift, should be identified with him. It follows from this that he did not return from Delhi, but was in his capital. If Vīra Ballāla Rāya who returned from Delhi is identified with Ballāla III, then according to the inscription under

* *EC* xi Cd. 1.

† *EC*. iv Kr. 43.

‡ *MAR*, 1907, p. 5; *EC*, x Sd. 36.

§ *EC*. vii Sh. 16.

ORIGIN OF THE CITY

consideration, his father's name should be Ballāla Dēvarasa. But the name of Ballāla III's father is Narasimha and not Ballāla. Therefore, the identification should be considered incorrect. If, on the other hand, Ballāla Rāya is identified with Prince Virūpākṣa Ballāla, the son of Ballāla III, this identification agrees with all the facts of the Hoysala pedigree and chronology. On the evidence of the present inscription, it cannot be asserted that Ballāla III was taken to Delhi as a prisoner by the Muhammadans and subsequently released. If imprisonment at Delhi and subsequent release should be taken as reasons for attributing to Ballāla III the foundation of Vijayanagara, it must be said that he had no connection with the building of that city.

The other grounds for believing that Ballāla III built the city of Vijayanagara are far less strong. No direct evidence, contemporary or later of any kind is available to maintain this view. It is based upon a series of indirect deductions drawn from half understood statements contained in a few inscriptions of the early Vijayanagara period, and may be stated in the following manner :

"There is an inscription in the temple at Hampi (known also as Virūpākṣam) referring itself to the Hoysalas, indicating thereby that Hampi was in the territory of the Hoysalas." Ballāla III "laid the foundations of the city generally called Hosapattana or Virūpākṣapattana." "There is further an inscription of A.D. 1354 (not at Hampe) which states that Bukka was ruling Hosapattana." "In the next year, he is said to be in Vidyānagari, his capital." *

* S. K. Iyengar : *South India and her Muhammadan Invaders*, p. 172.

VIJAYANAGARA

"This series of facts would put it beyond doubt that Hosapattana and Vidyānagara are the same as Virūpākṣapattana or Hampi and that this had been fortified against eventualities . . . by the Hoysala king Vīra Ballāla III." *

This view deserves to be examined closely. It is true that there is a Hoysala inscription at Hampe. In order to lend support to the statement that Ballāla III founded Vijayanagara, it should show that the region round Hampe was included in his dominions. The inscription, however, belongs to the reign of Vāra Sōmēśwara, and is dated in A.D. 1286, † exactly a century before the traditional date of founding the city of Vijayanagara. It does not help us to learn whether Hampe was included in the territories of Ballāla III. An analysis of the inscriptions during the period in the Bellary district may give us an idea of the people who held sway over it.

S. K. Iyengar, *South India and her Muhammadan Invaders*, p. 171.

† *MAR* 1920, p. 33.

ORIGIN OF THE CITY

Ref.	Dynasty.	King.	Date A. D.	Place.	Tālūka.
M. E. R.:—					
453 of 1914	Hoysala	Ballāja II	Nil	Sogi	Hadagalli.
221 of 1918	do	do	1180	Kuruvatti	Harpanahalli.
207 of 1918	do	do	1185	Bennehalli	do
90 of 1904	do	do	1194	Bāgali	do
472 of 1914	do	do	1194	Holal	Hadagalli.
217 of 1918	do	do	1194	Kuruvatti	Harpanahalli.
218 of 1918	do	do	1195	do	do
552 of 1915	Yādava	Singhanā	Nil	Pedakottaliki	Adōni.
220 of 1918	Hoysala	Ballāja II	1203	Kuruvatti	Harpanahalli.
739 of 1922	do	do	1205	Sandūr	Sandūr State.
123 of 1913	do	do	1209	Magala	Hadagalli.
124 of 1913	do	do	do	Vikrīta	do
261 of 1918	do	do	1210	Cigateri	Harpanahalli.
495 of 1914	do	do	1211	Hirehadagalli	Hadagalli.
126 of 1913	do	do	1214	Magala	do
269 of 1918	do	do	1214	Muttigi	Harpanahalli.
52 of 1904	do	do	1218	Kudatani	Bellāry.

VIJAYANAGARA

Ref.	Dynasty.	King.	Date A. D.	Place.	Tāruka.
M. E. R.:— 743 of 1922	Hoysala	Ballāla II	Bahu- dhānya Ānanda	Talūru	Hōspēt.
68 of 1904	do	do	Oruvāy	... Bellāry.	
286 of 1925	do	Narasimha II.	Hirehalu	... Kudlīgi.	
287 of 1925	do	do	Nil	... do	
320 of 1925	do	do	Nil	... do	
38 of 1904	do	do	Vīṣu 1221	Hadagallī.	
116 of 1918	do	do	1223	Harpanahallī.	
208 of 1918	do	do	Kottūr	... do	
209 of 1918	do	do	Kōgali	... do	
281 of 1918	do	do	Nilgundā	... do	
280 of 1925	do	do	1223	Bennehallī	
72 of 1904	do	do	1223	... do	
520 of 1915	Yādava	Jaitugi	1223	Anjigeri	
I.B. Vol. 46	Hoysala	Sōmēśvara	1226	Bennikkal	
732 of 1919	Yādava	Kannara	1228	Bāgali	
733 of 1919	do	do	1229	China-Tumbūlam	
84 of 1904	do	do	1236	Hampe	
			1254	Nagarūr	
			1255	... do	
			1251	Bāgali	
		 do	
		 Harpanahallī.	

ORIGIN OF THE CITY

VIJAYANAGARA

The inscriptions of Ballāla II are found in Bellāry, Höspēt, Harpanahalli and Hadagalli tālukas as well as in the Sandūr state. His authority should have extended over these tālukas, and probably also over Kudligi, as it was surrounded by his other possessions. The two eastern tālukas, Ādōni and Alūr, were governed by the Yādava king Singhāṇa. As Singhāṇa's inscriptions are also found in the Gooty and the Dharmāvaram tālukas of the Anantapūr district,^{*} it is not unreasonable to believe that Rāyadurg tāluka which lies between Alūr and the Anantapūr district should have also come under his sway.

The successors of Ballāla II seem to have gradually lost their hold upon their territory in the Bellāry district. The inscriptions of Narasimha II are found only in the three western tālukas viz., Harpanahalli, Hadagalli, and Kudligi. His authority seems to have been confined only to this area Sōmēśvara is represented by a single inscription dated 1236 A. D., almost at the very commencement of his reign. He seems to have lost his hold on this region subsequent to this date. There is reason to believe that he was ejected from this district by Singhāṇa. One of Sōmēśvara's generals claims to have scattered the army of Kṛṣṇakandhāra; † and in an inscription dated A. D. 1237, "he is represented as first fighting against Kṛṣṇakandhāra." ‡ As Kandhāra did not ascend the throne until A. D. 1247, the events mentioned above should have taken place during Singhāṇa's reign. On the occasion of his war with Kṛṣṇakandhāra, Sōmēśvara seems to have penetrated as far north as Sholāpūr, for an inscription of Sōmēśvara dated 1236 is

* M.R. 345 of 1919, 298 of 1926.

† M.R. 1907 p. 4.

‡ E.C. xi. Md. 122, ibid. iv. Ng. 99.

ORIGIN OF THE CITY

found at Pundhpur.* Whatever be the cause of this campaign, Sōmēśvara never made any attempt to win back his possessions in the Bellāry district subsequent to this date. Rāmanātha made an effort about A.D. 1275-76 to reconquer a portion of this region; but he does not appear to have been successful. His Kōgali inscriptions stand alone, and they remain the last indications of the Hoysala power in the district. It is interesting to note that neither Narasimha III, nor his son Ballāla III is represented by a single inscription anywhere in this region, though the rule of the latter was recognised in Kalyāṇadurg, Dharmāvaram, Penu-gonḍa and Hindūpūr tālukas of the Anantapūr district in the neighbourhood. Therefore, it may be said that the Hoysala power in the Bellāry district became practically extinct after the death of Narasimha II and that the Yādavas firmly established themselves in the place of their rivals.

Simultaneously with the disappearance of the Hoysalas, the Yādavas rose to prominence. They seem to have acquired not only the whole of the present Bellāry district, but also Dāvaṇagere tāluka of Citaldrug district. Kṛṣṇakandhūra's rule over Ālūr, Parpanahalli as well as Dāvaṇagere is proved by his inscriptions in these respective areas.† Mahādēva's records are found in Haḍagalli and Dāvaṇagere.‡ Mahādēva was an aggressive monarch; he seems to have allied himself with the Cōla chief Irungōla Dēva II, and carried fire and sword to the very gates of Dōrasamudra.§ The sway of Rāmachandra extended

* *Bombay Arch. Rep.* 1897-8.

† *MER.* 84 of 1904, 525 of 1914, 732, 733 of 1919, *EC.* xi, Dg 88, 103.

‡ *EC.* xi. Dg. 8, 87, 97, 100, 102, 162, 163, 171, 172.

§ *EC.* v. Bl. 120, 164, 167.

VIJAYANAGARA

over Ādōni, Alūr, Harpanahalli and Dāvaṇagere; and his authority seems to have been recognised in the other parts of this district.* The Yādava rule lasted in this region until probably the death of Rāmachandra in 1310 A. D. Power then passed into the hands of Vīra Kampila Dēva who ruled gloriously for a period of seventeen years.† In 1327, he was slain in a war with the Sultān of Delhi who annexed his dominions to the empire. This aspect of the question, however, will be fully dealt with in another context.

The inscriptions—if their evidence could be relied on—speak unequivocally that neither Narasimha III, nor his son, Ballāla III had anything to do with the Bellāry district. It is therefore impossible that Hampe should have been included in the Hoysala dominions, during the reigns of Narasimha III and his son.

Section 2:—Hosapattana.—Did Ballāla III build a city called Hosapattana? Several scholars assert emphatically that he did. What are the grounds on which this assertion has been made? None. A careful search of the inscriptions of Ballāla III reveals the fact that they do not even remotely allude to Hosapattana. It makes its appearance for the first time in the inscriptions of Bukka I, and nothing is known about it subsequent to the time of Harihara II. Though no evidence is available to attribute its construction to Ballāla III, it is necessary to locate the place in order to clear several misconceptions. Where was Hosapattana? In an inscription of Citaldrug, dated A.D. 1355, it is stated that Bukka I was ruling from “Hosapattana, the capital of Nijagalikatka Rāya in the Hoysāna country.”‡ Two points must be noticed in this

* *EC.* xi, Dg. 13, 26, 59, 70, 81, Jl. 30.

† App. A. Note on Doravāda.

‡ *EC.* xi, Cd. 2.

ORIGIN OF THE CITY

context: (1) That Hosapattana was the capital of a chief called Nijagalikataka Rāya, and (2) that it was included in the Hoysaṇa country.

For the convenience of the present discussion the second point may be considered first. Where was the Hoysaṇa country? Sir Walter Elliot first identified Hosapattana with the city of Vijayanagara.* His grounds for this identification are not known. As, according to tradition, Vijayanagara was newly built in A.D. 1336, and as Hosapattana means 'new town', he probably considered that they were identical. Be his reasons what they may, his identification did not satisfy Mr. Lewis Rice, for Vijayanagara which is said to be identical with Hosapattana "would not be in the Hoysaṇa country."† His objection, though legitimate, did not commend itself to later writers, one of whom brushes it aside with little ceremony. "It is beyond doubt," says he, "that the southern banks of the Tungabhadra formed part of the Hoysala Empire. One of the early Hoysala Emperors, Vinayāditya ‡ is called 'the ornamental head of the Kuntala dominion on the earth. It is therefore clear that the Kuntala country was within the Hoysala Empire from the early years of the dynasty. Now in the year 1430 an inscription of Dēva Rāya II testifies that the city of Vijayanagara is situated in the Kuntala country. Another inscription of Achyuta Rāya dated in 1538, similarly states that the city of Vidāyanagara (*sic*) 'belonged to the government of Kuntala dēśa.' The same is said in another inscription of Sadāśiva of the year 1555. Hence Vijayanagara

* *Num.* or 91.

† Rice, *EC.* ix, Intro. p 24.

‡ It is meaningless to attribute the term 'emperor' to Vinayāditya. He was only a subordinate of the Cālukyan kings of Kalyāṇi.

VIJAYANAGARA

was also included in the Hoysala Empire, and could therefore be said to form part of the Hoysāṇa country. Consequently Hosapattana may be the same as Vijayanagara.” *

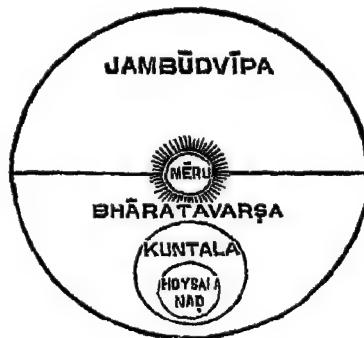
Considerable ambiguity lies hidden under the vague assertion that ‘the southern banks of the Tungabhadra formed part of the Hoysala Empire.’ It is true that the Tungabhadra was the northern boundary of the Hoysala kingdom in certain localities at times. The question, however, is whether it formed the northern boundary in the Bellāry district during the reign of Ballāla III. The Hoysala power came to an end in this part of the country in A. D. 1275-76, when Vīra Rāmānātha probably made an attempt to recover what was lost by his father and half-brother. It is pretty certain that the country corresponding to the Bellāry district was never included in Ballāla III’s dominions. Consequently he could not have built, Hosapattana there.

The Hoysalas ruled over an extensive kingdom, but no evidence is available to show that all the territories over which they ruled were ever together known as the Hoysāṇa dēśa. It has been said that during the time of Vinayāditya, Kuntala formed part of the Hoysāṇa country. This is not true. On the contrary, the Hoysala inscriptions declare that the Hoysāṇa country was included in Kuntala. An inscription of the time of Narasimha II dated 1223 A. D., thus describes the position of the Hoysala country : “In the earth surrounded by the ocean is the Jambūdvīpa, in the middle of which is the Mēru, south of which is the pleasant Bhāratavarṣa. In it is the

* Heras: *The Beginnings*, pp. 56-57.

ORIGIN OF THE CITY

Kuntaladēśa, in which by nature a cow of plenty is the Hoysala nād.” *



From this, it is clear that the Hoysāna country was but a part of Kuntala, and not the reverse. Moreover, the Hoysala kings used to distinguish the Hoysāna country from their other dominions, which they acquired by conquest: Narasimha III refers to his own capital Dōrasamudra where “he had established all the wealth of his own (*svakīya*) Hoysala maṇḍala.” † He is said to have been residing in A. D. 1261, ‘in his own Hoysala maṇḍala, in his proper capital Dōrasamudra.’ ‡ Ballāla III was “residing in his capital Dōrasamudra, in which his father had with affection stored the riches of a great kingdom.” The capital is said to be included in ‘his own Hoysala maṇḍala’ (*svakīya Hoysala maṇḍalē*). § He was ruling in 1306 A. D. over “Hoysāna nād, Konga nād, and 18 other districts.” ¶ It is obvious from these that the Hoysala monarchs applied the name Hoysāna nād or maṇḍala to denote a particular part of their dominions which they specially regarded as their own. The Rāyas of Vijayanagara applied the names Hoysala nād or Hoysala maṇḍala to the same

* *EC.* v. Cn. 197.

† *EC.* v. Bl. 87.

‡ *Ibid.* v. Bl. 74.

§ *MAR.* 1910 p. 20.

¶ *EC.* iv. Kr. 5; *MAR.* 1915, p. 56.

VIJAYANAGARA

region. As the Hoysala *māndala* was made a separate province of the new Vijayanagara kingdom, it was very often spoken of as Hoysala *rājya* also.

Where was this Hoysāṇa nāḍ or *māndala*? In answering this question, inscriptions alone have to be taken as our guide. These fall into two classes. Some of them for instance CD. 2, and 3 refer to Hosapattana in the Hoysāṇa country ; however, they are not helpful either in identifying Hosapattana or in locating the Hoysala country ; but a few of them indicate places where we should not look for them. The so called ‘Rāmānujāchāri edict’* mentions several places where the Jainas were to be found in large numbers during the reign of Bukka I. It refers to a petition of ‘the Jainas of all the nāḍs within Ānegondi, Hosapattana, Penugonde, and Kalyaha’ to the Rāya. No useful purpose is served by proposing to identify Ānegondi with Hosapattana, † for they are spoken of as two different places in the inscription. It may, however, be contended that Hosapattana was Vijayanagara itself. Such an interpretation is not tenable for two reasons : (1) each of the four cities referred to in the inscription, appears to have had a few nāḍus under its jurisdiction. Ānegondi and Vijayanagara were included in the same sub-division of Hampe-Hastināvati and were regarded as a single city. Therefore, Hosapattana which was at the head of a few nāḍus could not have been the same city as Vijayanagara. (2) Ānegondi is referred to in the inscription as a centre of the Jainas. Strangely enough not a single vestige of Jainism is to be found in the place ; but on the southern bank of the Tungabhadra i. e., at Vijayanagara several Jaina

* EC. ix. Ma. 18.

† Heras : *The Beginnings* : pp. 127-128.

ORIGIN OF THE CITY

temples and inscriptions are still to be seen. In spite of the construction of Vijayanagara, Ānegondi or Hastināvati was still spoken of in the inscriptions of the time of Harihara I and Bukka I as their capital.* Ānegondi of the present inscription should be taken to mean Ānegondi including the new town, Vijayanagara, which could not have been very large at this time. Therefore, Hosapattana and together with it Hoysaṇa dēśa should be looked for elsewhere.

Several inscriptions of the Hoysalas, the Rāyas of Vijayanagara as well as the Vodeyars of Mysore register gifts of tax-free villages in the Hoysaṇa country to the gods and the Brāhmaṇas. They mention villages, nāḍus, and sīmes which can be located without much difficulty; and consequently they help us in identifying Hoysala nāḍ or maṇḍala. The table that is given below is bound to be useful in the enquiry.

* *EC.* viii, Sb. 375; *EC.* vi Kp. 6; *EC.* vii, Cl. 13.

VIJAYANAGARA

Ref.	Dyn.	King.	Date.
EC. V. Cn. 197.	Hoysala ...	Narasimha II ...	1223
EC. V. Bl. 74.	do. ...	Narasimha III ...	1261 •
„ Bl. 87.	do. ...	do. ...	1265
EC. VI. Kd. 148.	do. ...	do. ...	1275
MAR. 1910 p. 20.	do. ...	Ballāla III ...	Nil
EC. IV. Kr. 5. also MAR. 1915 p. 57.	do. ...	do. ...	1306
EC. IV. Ch. 113.	Sangama ...	Bukka I ...	1368

ORIGIN OF THE CITY

Place.	Remarks.
Jambūdvīpa, Mēru, Bhārata-varṣa, Kuntala in which by nature a cow of plenty is the Hoysala nāḍ, Nirgūṇḍa vṛtti in the Hoysala nāḍ.	The Nirgūṇḍa vṛtti is to be identified with the tract of land surrounding Nirgūṇḍa in the Hosadrug tālūka of the Citaldrug district.
The king was in his own Hoy-sala māṇḍala, in his proper *capital Dōrasamudra.	Dōrasamudra is identi-fied with Halebīḍu in the Bēlūr tālūka of the Hāssan district.
The king was in his own capital of Dōrasamudra, where he had established the wealth of his own Hoysala māṇḍala.	do.
The inscription mentions Āsandi nāḍ in Hoysaṇa nāḍ.	Āsandi is in the Kadūr tālūka of the Kadūr district.
It mentions Dōrasamudra in his own Hoysala māṇḍala.	Dōrasamudra is identi-fied with Halebīḍu in the Bēlūr tālūka of the Hāssan district.
It mentions the Mahāgaṇas and the chief men of Hoysaṇa nāḍ, Konga nāḍ and 18 other districts.	Since Konga nāḍ is equal to the present Arkalgūḍ tālūka in the Hāssan district, Hoy-saṇa nāḍ should have been somewhere in the neighbourhood.
It refers to Gaṇapatima, gover-nor of the south side of the Kāvēri in the country of Viṣṇuvardhana Pratāpa Hoy-sala.	The Hoysala country should have extended at least in part to the south of the Kāvēri which flows through the Mysore district.

VIJAYANAGARA

Ref.	Dyn.	King.	Date.
EC. IV. Yd. 46.	Sangama ...	Harihara II ...	1376-7
MAR. 1915 pp. 57-58.	do. ...	do. ..	1377
MAR. 1913 p. 42.	do. ...	do. ...	1379
EC. V. Bl. 148.	do. ...	do. ...	1385

ORIGIN OF THE CITY

Place.	Remarks.
He made a grant of the village of Hebsūr belonging to the Kongu nād on the bank of the Kāvēri in the Hoysaṇa country.	Hebsūr stands very near the Kāvēri. It is situated to the south of Nardanahalli in the Yedatore taluka of the Mysore district.
It mentions Bāceyahalli belonging to the Kabahu district in the Hoysaṇa rājya.	Bāceyahalli is the same as agrahāra Bācahalli in the Kṛṣṇārājapēṭe taluka of the Mysore district.
It mentions Sāgara situated on the Kapila in Bayanāḍ of the Hōsāṇa kingdom.	Bayanāḍ is identified with Heggaḍe Dēvanakōṭe taluka. Sāgar is probably Saragūr on the banks of the Kabbina in the Nanjangūḍ taluka of the Mysore district.
It mentions the village of Ghat-tadahalli in the Sige nād of the Hoysala kingdom.	The district cannot be located yet. Hn. 86 dated A. D. 1396 refers to Kadalūr-near Hāssan in Sige nād. In the Hāssan taluka there is a place called Sige Gudda; probably the Sige nād of the present inscription may be tentatively regarded as the country in its neighbourhood.

VIJAYANAGARA

Ref.	Dyn.	King.	Date.
EC. V. Hn. 36.	Sangama ..	Harihara II ..	1381
EC. V. Bl. 3.	do. ...	do. ..	1397
EC. III. Tn. 134.	do. ..	do. ..	1397
EC. IV. Ch. 114.	do. ...	do. ..	1398
EC. III. Sr. 89.	do. ...	Mallikārjuna ..	1458
MAR. 1914 p. 59.	Tuluva ..	Kṛṣṇarāya ..	1512
EC. V. Bl. 79.	do. ...	do. ...	1512

ORIGIN OF THE CITY

Place.	Remarks.
Singhapura situated in the Abalige nād of the Hoysaṇa country.	Abalige nād cannot be located yet.
It refers to Vēlānagari in the celebrated Hoysaṇa country.	Vēlānagar is modern Bēlūr, the headquarters of the tālūka of the same name in the Hāssan district.
It refers to the village of Hemmuge situated on the bank of the Kāvēri belonging to Tāyūr in the Pēre-ūr-country in the Hoysala kingdom.	Tāyūr is in the N. E. corner of the Nañjan-gūd tālūka on the Kabbini very near its confluence with the Kāvēri.
Acappa Vodeyar was governing the Hoysala country.	—
It mentions Mēlugōṭe in the Kuruvanka nād venṭe of the Huyisala rājya.	Mēlugōṭe is in the extreme north of the Seringapatam tālūka in the Mysore district.
It refers to the village of Hirijattīga situated in the Vēlūr sime of the Hoysala country.	Vēlūr is modern Bēlūr in the Hāssan district. Vēlūr sime may roughly correspond to the present Bēlūr tālūka.
It refers to Kuppe, Mañcanahalli, Cikka-jattīgahalli, Kādanka or Cinnādēvīpuram and Hirijattīga, belonging to Vēlūr sime in the Hoysaṇa country.	do.

VIJAYANAGARA

Ref.	Dyn.	King.	Date.
EC. III. Tn. 97.	Tuluva. ..	Kṛṣṇarāya. ...	1513
EC. V. H. N. 19.	do. ...	do. ...	1517
EC. V. Cn. 167.	do. ...	do. ...	1519
EC. III. Tn. 42.	do. ...	do. ...	1521
EC. IV. Kr. 11.	do. ...	Acyutarāya ...	1531

ORIGIN OF THE CITY

Place.	Remarks.
It mentions Mälāngē in the Hadi nād venthe on the south side of the Kāvēri in the Hoysaṇa country.	Hodinādu or Nadināru is in the Nanjangūḍ tālūka to the north of the K a b b i ḡ i. Mälāngē is Mälīngi on the southern bank of the Kāvēri in the extreme south of the Turumalakudli - Nar-sipūr tālūka.
It mentions Narasiyapura sime in the Hoysala nād.	Narasiyapura is the same as Holē-Narsipūr in the Hāssan district.
It refers to the village of Saṇaba which is situated in the Ātakūr sthala of the Hoysala nād in the Ghanagiri kingdom.	Ātakūr is the same as Ātagūr in the N. E. of Mandya tālūka of the Mysore district.
It mentions Kalaūr in Mulūr sthala which was the Ananta-kṣētra, on the south side of the Gajāraṇya kṣētra which was southern Vāraṇāśi of the banks of the Kāvēri in the Hoysaṇa country.	Mulūr is the same as Mullūr on the south bank of the Kāvēri in the Kollēgal tālūka of the Coimbatore district. Kala-ūr is identical with Kalai-yūr in the Tirumala-kudli-Narsipūrtālūka of the Mysore district, very near Mullūr.
It refers to Belekere belonging to Sindhaghattā in the Hoy-saṇa country.	Sindhaghattā is the same as Sindhu-ghattā which is situated in the Kṛṣṇa-rājapēṭe tālūka of the Mysore district, in the neighbourhood of Mēlukōṭe.

VIJAYANAGARA

Ref.	Dyn	King.	Date.
EC. III Md. 55.	Tuluva ...	Acyutarāya ...	1534
EC. VI Kd. 158.	do. ..	do. ...	1541
EC. IV. Yd. 59.	Āravīdu ...	Śrīranga I ...	1576
EC. III. Tn. 23.	Mysore ...	Dēvarāja II ...	1663
EC. IV. Kr. 67.	do. ...	do. ...	1663

ORIGIN OF THE CITY

Place.	Remarks.
It mentions Māragondanahalli situated on the banks of the Kāvēri in the great Hoysala nād in the Śrīrangapañṭaṇa country.	Śrīrangapañṭaṇa is Seringapatam on the Kāvēri in the Mysore district.
It refers to Muktihalli, Hiriyūr and other villages in the Āsandī nād in the Yakaṭṭi sime in the Hoysala nād of the Southern country.	Āsandī is in the extreme north of the Kadūr tālūka of the same district. The villages must be somewhere in the neighbourhood of Āsandī.
It records the grant of Rāmapura in the Hampāpura sthala belonging to the Narasimhapura sime, situated in the middle of the Kāvēri in the Hoysala kingdom.	Hampāpura is in the Yedatore tālūka of the Mysore district on the Kāvēri near its confluence with the Hēmāvatī. Narasimhapura is the same as Hoṭe-Narsipūr in the Kadūr district.
It refers to Hallikere situated in the Nāgamangala sthala in the Hoysala nād.	Nāgamangala is the headquarters of the tālūka of the same name in the Mysore district.
It records the grant of Mālagūr belonging to Bācahalli sthala in the western Nāgamangala hōbali in the Hoysala nād.	Bācahalli is identical with agrahāra-Bācēhalli in the Kṛṣṇārājapēṭe tālūka of the Mysore district.

VIJAYANAGARA

Ref.	Dyn.	King.		Date.
EC. IV. Yd. 54.	Mysore	...	Dēvarāja II	... 1666
Yd. 53	...	do.	...	do. ... 1666
Yd. 43	...	do.	...	do. ... 1667

ORIGIN OF THE CITY

Place.	Remarks.
It refers to the village of Bhēriya in the neighbourhood of Narasimhanagara in the Hoysala nād country.	The village of Bhēriya is in the north of Yedatore tālūka in the neighbourhood of Akkihabal in the Kṛṣṇarājapēṭe tālūka of the Mysore district.
It mentions the village of Bhērya belonging to Narasimhapura in the middle of the Kāvēri in the Hoysāna country.	The village of Bhērya is different from Bhēriya as the former is said to be in the middle of the Kāvēri. Narasimhapura is, no doubt, Holē-Narsipūr.
Sālagrama belonging to Narasimhapura in the Hoysāna nād country.	Sālagrama is in the Yedatore tālūka of the Mysore district. Narasimhapura is Holē-Narsipūr.

VIJAYANAGARA

The thirty one inscriptions examined in this connection belong to five dynasties (the Hoysala, the Sangama, the Tuluva, the Āravidū and the Mysore) ranging from A.D. 1223 to 1667. During this long period of nearly 450 years, the name Hoysala nāḍ, maṇḍala, dēśa, or rājya was made use of to denote a tract of territory included in the present Mysore state. All the villages or the districts to which they belonged are found in Mysore, Hāssan, and Kadūr districts. In the east, the Hoysala nāḍ appears to have extended to the borders of the Bangalore district and in the south, it included the Kollēgal tāluka of the Coimbatore district. Therefore, the Hoysaṇa nāḍ, maṇḍala, dēśa, or rājya denoted a tract of country, well within the boundaries of the present Mysore state. A search should be made in this region for Hosapattāṇa, a city which rose to prominence during the days of the early Sangamas. The two inscriptions from Citaldrug (Cd. 2, 3) state that Bukka I was ruling from Hosapattāṇa in the Hoysaṇadēśa. In another inscription he is represented as ruling from Penugouḍe and Hosapattāṇa.* And in an undated epigraph of his reign found at Sakrepattāṇa in the Kadūr district, Hosapattāṇa is described, as "the face of the goddess of the Hoysala kingdom, and a mirror of the goddess of the kingdom of Vīra Bukka."† It appears from this that Hosapattāṇa was the capital of the Hoysala country during the reign of Bukka I.

Where was Hosapattāṇa situated in the Hoysala country? While looking for the place, the following points may usefully be remembered :

- (1) It should be in the Hoysala country.

* MER. 522 of 1906.

† MAR. 1927 No. 48. p. 61.

ORIGIN OF THE CITY

(2) It should be situated in a region where the Jainas and the Vaiṣṇavas could have come into conflict.

(3) It should be in the neighbourhood of the fort of Nijagāḍī whose lord it could have served as a capital at one time.

(4) These are essential; and if, in addition to these, it has the name of Hosapattana, the problem may be considered as solved finally.

Commenting on the Sakrepattana epigraph, Dr. Śāma Śāstri observes, "The present record would tend to show that Hosapattana was either the village of Sakrepattana, where the present inscription stone is found or some village in the neighbourhood." * Speaking of another inscription at Hosavūr he declares, "Hosavūr may probably be the same as Hosapattana." † This identification satisfies almost all the conditions laid down above, though neither of the places suggested by Dr. Śāma Śāstri bears the name of Hosapattana. Hosapattana is neither Sakrepattana nor Hosavūr, but it stands at some distance from them on an island in the Hēmāvati river in the Kṛṣṇarājapēṭe tālūka of the Mysore district. At present, 'an anicut in two sections' is built 'abutting on the island of Hosapattana where there is an old deserted fort.' ‡ Having thus spotted Hosapattana, it is necessary to find out whether this place satisfies the above mentioned conditions.

(1) Its name is Hosapattana.

(2) It stands in the neighbourhood of Śrāvanya-Belgola in the Cannarūyapattana tālūka of the

* MAR. 1927 p. 62.

† ibid. p. 63.

‡ Rice, *Mysore Gazetteer* Vol. ii. p. 250.

VIJAYANAGARA

Hāssan district (16 miles), a Jaina centre, and of Mēlukōṭe (17 miles) in the Kṛṣṇarājapēṭe tālūka of the Mysore district, a Vaiṣṇava centre. It is known that the Jainas and the Vaiṣṇavas would come, on occasions, into conflict.

(3) It is in the very heart of the Hoysala country. The village of Bheriya which, according to an inscription of 1666 (Yd. 54), was included in the Hoysala country, stands in the immediate neighbourhood of Hosapattana.

(4) Nijagali kaṭaka rāya or the chief of the fort of Nijagali is mentioned in one of the Western Ganga records. He was a Cālukyan prince, and his daughter Jākāmbā was given in marriage to the Ganga king, Ereganga-Dēva-Nitimārga.* It is evident from this that the lord of the fort of Nijagali lived a few centuries before the foundation of the city of Vijayanagara. Since Hosapattana was his capital, it should have been in existence from his time. The village of Nijagali, which gave the chief his name, can also be located. Nijagali is in the Hoysala country. It is situated in the Nelamangala tālūka of the Bangalore district where it touches the frontiers of Tumkūr.

Therefore, the identity of Hosapattana may be taken to have been finally established.

Section 3 :— Virūpākṣapura. — Virūpākṣapura or Virūpāksapattana which is mentioned in Ballāla III's

* MAR. 1921, pp. 11, 21, 25.

Vṛtta :—

Tasya brahma-mahīndra-bynda-makuṭa-vyāsakta-raktatūla
Cohāyā-kunkuma-maṇjarikṛta-pada-dvandvasya dēvyām prabhuh
Cālukyīmaṭa-vamśa-bhū-*Nijagnī-kṣmāpāla* putryām abhur
Jyākāmbā-vyapadēśa-bhāji tanayaḥ Śrī Satyavākyō nṛpaḥ. ||

ORIGIN OF THE CITY

inscriptions as one of his *nelevidus* is identified with Hampe, and consequently with Vijayanagara. It is stated that "Vīra Ballāla III was the real founder of the city of Vīra - Vijaya - Virūpākṣapura, which eventually became Vijayanagar not long after." * "Śrī - Vīra - Vijaya - Virūpākṣapura was the city of Vijayanagara." "It was called first Vijaya. But besides, the city bore the name of Śrī-Vīra-Virūpākṣa, that is exactly the name of Vīra Ballāla III's son." † "The full name of Vīra Ballāla III's son was most likely Śrī-Vīra-Vijaya-Virūpākṣa." ‡

The following propositions emerge from these statements.

- (i) Ballāla III had a son called Vīra-Vijaya-Virūpākṣa Ballāla.
- (ii) He built a city called Vīra-Vijaya-Virūpākṣapura, evidently naming it after his son.
- (iii) Vīra-Vijaya-Virūpākṣapura was also known as Hampe which formed a single city with Vijayanagara. Therefore, Vīra - Vijaya - Virūpākṣapura is identical with Vijayanagara.
- (i) There is no contemporary evidence to show that the word "Vijaya" formed part of the name of Virūpākṣa Ballāla. No doubt, it occurs in the name, Śrī - Vijaya - Virūpākṣapura; but there is nothing to connect the name of the village with that of the prince. The term 'Vijaya' seems to be prefixed sometimes to the names of certain villages in the inscriptions; e. g., the village of Araseyakere was known as Vīra-Vijaya-

* Heras : *The Beginnings*, p. 55.

† *Ibid.* p. 45.

‡ *Ibid.* p. 45, n. 2.

VIJAYANAGARA

Ballālapura.* In cases such as these 'Vijaya' should be taken as an honorific epithet qualifying the name of the village, and not as a proper name denoting a person.

(ii) Again, there is no indication in his numerous inscriptions that Ballāla III had ever built any town or fort. The Hoysala monarchs seem to take some pleasure in mentioning the places which they built or improved. Sōmēśwara is said to have built Vikramapura † and Vijayarājēndrapaṭṭaṇa. ‡ Narasimha III improved the condition of Dōrasamudra 'by storing in it' all the wealth of his own Hoysala kingdom. § Ballāla III had rebuilt the capital after it had been destroyed by the attack of the Muhammadans in 1310 A. D. ¶ Some of his officers made Candīnāyakanahalli into a pāṭṭaṇa in A. D. 1319. || It is strange that no mention of the construction of a town called Vira-Vijaya-Virūpākṣapura by Ballāla III is made in his inscriptions.

(iii) Hampe was occasionally spoken of as Virūpākṣam; ** and so far as I am aware, this name was specially associated with the Adwaita *māṭha* in the place. It had never been used to denote the town or the village surrounding the temple. Granting that the

* EC. v. Ak. 72. See also Ak. 49, and 50 dated A.D. 1215 and 1227 respectively. They refer to an agrahāra called Vijaya-Narasimhapura. The agrahāra was probably granted either by or for the religious merit of Narasimha II. There is no evidence to show that Narasimha II had the name of Vijaya. The word 'Vijaya' in cases such as these, should be interpreted as an epithet qualifying the name which it precedes. Vijaya-Virūpākṣapura belongs to the same class of names as Vijaya-Vaijayanti, Vijaya-Vengipura, Vijaya-Daśanapura etc.

† EC. ix. Bn. 6.

‡ MAR. 1913. Two inscriptions at Ellespūr.

§ EC. v. Bl. 74, 87.

¶ EC. iii. Md. 100.

|| EC. ix. Cp. 12.

** MAR. 1916, p. 95, 96.

ORIGIN OF THE CITY

name denoted the town also, no evidence is forthcoming to connect Ballāla III's name with it. It has already been shown that the Bellāry district in which Hampe is situated was never included in the dominions of Ballāla III or that of his father. This region passed in 1328 A.D. into the hands of the Sultān of Delhi who attacked Ballāla, and forced him to pay tribute. Under these circumstances, it is not possible that Ballāla could have founded a town in a place which was included in the dominions of his enemy, the Sultān of Delhi. Therefore, a search should be made for Virūpākṣapura within the dominions of Ballāla III.

Three places bearing the name Virūpākṣapura are found within the kingdom of Ballāla III. One of them is mentioned in an inscription of Mulbāgal dated 1431 A.D. * Another is found in the Cannapaṭṭāna tālūka of the Bangalore district; and a third is referred to in an inscription of Paduvari, in the Coondāpoor tālūka of the South Canara district, dated A.D. 1360. † Ballāla III might have been residing in any one of these places. However, none of these should be identified with Virūpākṣapura mentioned in his inscriptions. There is a place in the Magdi tālūka of the Bangalore district called Virūpapura, where we find several inscriptions of Ballāla III and his subordinates. ‡ Now, Virūpapura, is obviously an abbreviated form of Virūpākṣapura. It appears to have been a resort frequently visited by Ballāla, owing probably to the presence in the place of a renowned Śaivite teacher called Gurucittadēva. § It is reasonable to think that Virūpapura is identical with the Virūpākṣapura or pattiṇa of Ballāla III's inscriptions, and that it has no connection whatever with Hampe-Virūpākṣam.

* E.C. x. Mb. 2.

+ MER, 546 of 1930.

‡ MAR. 1915 p. 56.

§ Ibid.

VIJAYANAGARA

Section 4 :—Hosa-Hampeya Pattana.—This place, which is said to be mentioned in one of the inscriptions of Harihara I dated A. D. 1340, is identified with Vijayanagara. “In the time of Harihara,” says a recent writer, “Vijayanagara was popularly known as Hosa-Hampeya Pattana.” *

The inscription from which the above information is derived comes from Kundurpi in the Kalyāṇadurg taluka of the Anantapūr district. † It has absolutely no connection with Harihara I; his name or the name of anyone else who is connected with him is not even remotely alluded to in it. It is a record, as the epigraphist correctly observes, ‘of the Hoysala king Vīra Ballāla, the son of Vīra Narasinga, who had his headquarters in Dōrasamudra.’ ‘It mentions a Mahāsāmanta of the king by name Bommeya Nāyaka, son of Gangeya Nāyaka who was governing the Niḍugal rājya, and mentions Hosa-Hampeya Pattana.’ From this, it is evident that Harihara I had nothing to do with the present inscription.

The identification of Hosa-Hampeya Pattana with Hampe is not tenable. Hosa-Hampeya Pattana means the town of New Hampe, and it should have been so named for distinguishing it from Old Hampe. Just as New York and New Jersey cannot be the same towns as York and Jersey, so New Hampe cannot be identical with the old town of Hampe. Hosa-Hampeya Pattana seems to have been included in the Niḍugal rājya which Mahāsāmanta Bommeya Nāyaka, a subordinate of Ballāla III was ruling in 1340 A. D. It must be noted that the inscriptions of Ballāla III or of his subordinates are found only in the Anantapūr district.

* Heras. *The Beginnings*, p. 58.

† M.E.R. 102 of 1927.

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MAP
OF
HOYSALA RAJYA

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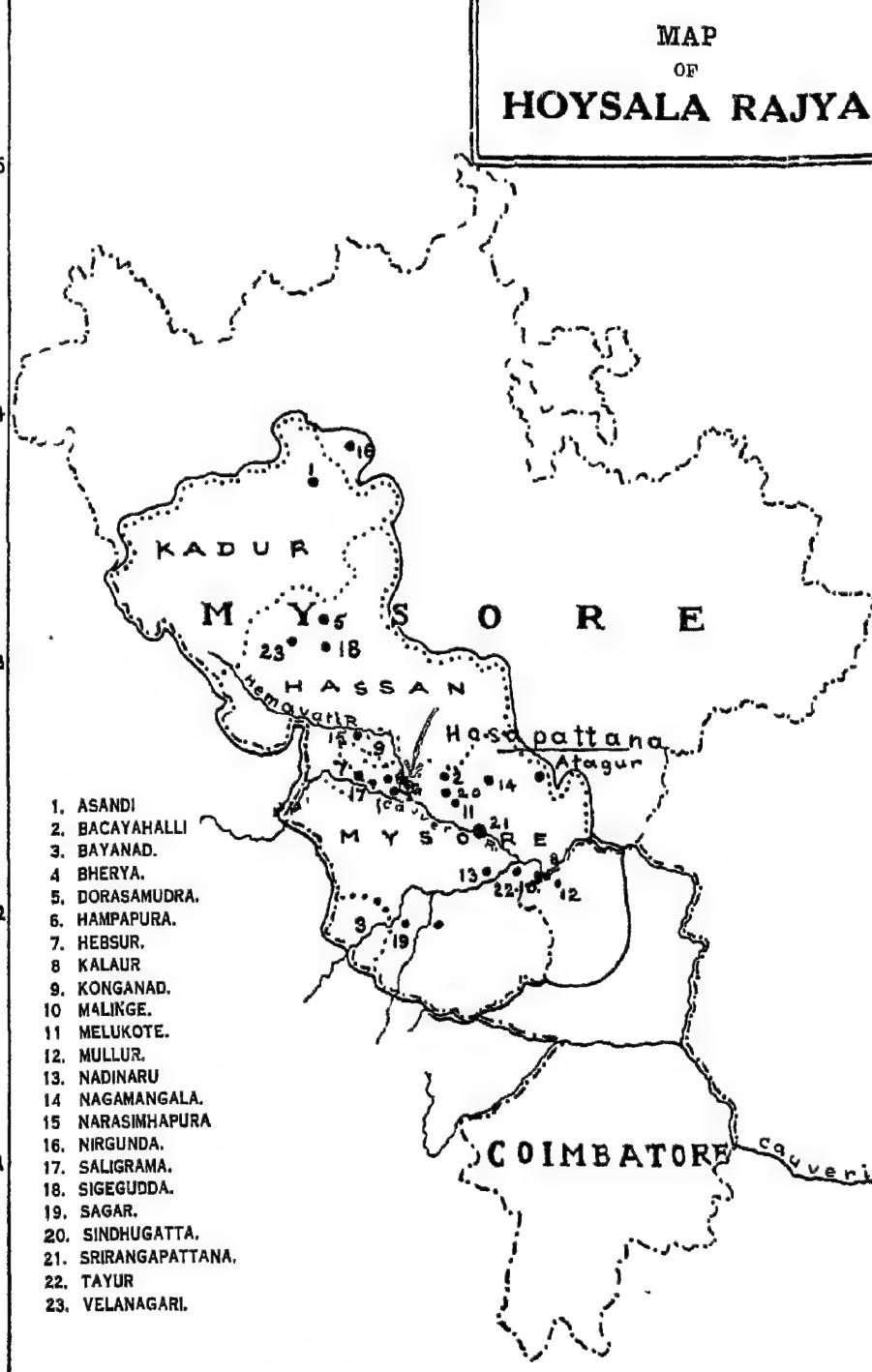
1. ASANDI.
2. BACAYAHALLI.
3. BAYANAD.
4. BHERYA.
5. DORASAMUDRA.
6. HAMPAPURA.
7. HEBSUR.
8. KALAUR.
9. KONGANAD.
10. MALINGE.
11. MELUKOTE.
12. MULLUR.
13. NADINARU.
14. NAGAMANGALA.
15. NARASIMHAPURA
16. NIRGUNDA.
17. SALIGRAMA.
18. SIGEGUDDA.
19. SAGR.
20. SINDHUGATTA.
21. SRIRANGAPATTANA.
22. TAYUR
23. VELANAGARI.

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76

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78



ORIGIN OF THE CITY

And not one of them is to be found anywhere in Bellāry. Hosa-Hampeya Paṭṭana, therefore, should be looked for within Ballāla's dominions and not without. In the Anantapūr tālukā, there is a village called Hampapuram with which Hosa - Hampeya Paṭṭana may provisionally be identified. The authority of Bommeya Nāyaka, could not have extended to Hampe in 1340, for Harihara I was already ruling from that place at that time. It cannot be said that Harihara was a subordinate of Bommeya Nāyaka ; for, what little evidence we have at our command goes against the supposition. At the present state of our knowledge, we are justified only in holding that there was a place in Ballāla's dominions called Hosa-Hampeya Paṭṭana whose identity cannot yet be fully established.

CHAPTER II.

THE FOUNDERS OF VIJAYANAGARA

Section 1.—Who founded Vijayanagara? A few inscriptions of the early kings of Vijayanagara describe the manner in which the city was founded. Two copper-plate grants both dated in 1336 A.D., attribute the foundation of the city to Harihara I.

It is said in the Kāpalūr grant that on one occasion king Harihara who was ruling at Kuñjarakōna, on the Tungabhadra, after crossing that river went out hunting in the forest on the southern bank. There he was astonished to see a hound being bitten by a hare. "He went to the hermit Vidyāranya, the incarnation of spiritual knowledge, whose austerity was honoured and who was like another Mahēśāna (Siva), who (resided) near his (Virūpākṣa's) temple. Having saluted in his vicinity with reverence he related this incident whose explanation was wonderful." Vidyāranya, the best of the ascetics said: "O king, the country deserves to be the residence of a family of great kings, and the sole source of great power! Oh Lord, found a city named Vidyā." "Having accordingly obeyed his command, occupying the seat of kings (throne), conspicuous with an excellent white umbrella, having indeed performed gifts which were even greater than the sixteen gifts, he, king Harihara shone in the extensive town named Vidyā." *

The same story is narrated in another grant of the same date. King Harihara who ruled at Kuñjarakōna,

* *N.D.I.* Vol. 1. Cp. No. 15.

ORIGIN OF THE CITY

on one occasion “ crossed the Tungabhadra with the intention of hunting, and coming forth with his army, saw the forest to the South. And in that forest, that moon to the ocean of Sangamēśa was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hare. And seeing the God Virūpākṣa along with the Goddess Pampā, he did obeisance to them, and drawing near the *yati* in that temple, informed him of the above curious circumstance.” Vidyāranya said, ‘ O king, this place is worthy to be the residence of a family of great kings ; this is a specially strong site. Make here a city named Vidyā.’ Thereupon Hariharaśvara, doing according to his direction, was seated on the throne, and adorned with the white umbrella, made the sixteen great gifts resplendent in the *nagara* called Vidyā of vast dimensions.” *

The two inscriptions are word for word the same, with the exception of the portions dealing with the boundaries of the villages granted. With reference to the foundation of the city, the following points may be noted : ,

(1) Harihara went out hunting in the forest on the southern bank of the Tungabhadra, where he saw a hound and a hare together, in spite of their natural enmity.

(2) On narrating this incident to Vidyāranya who was practising asceticism in the temple of Virūpākṣa, he advised Harihara to found a city on the spot called Vidyānagara.

(3) Harihara accordingly built the city from which he began to rule his kingdom.

* E.C. x. Eg. 70.

VIJAYANAGARA

According to these two inscriptions, Harihara I built the city of Vidyānagara on the advice of Vidyāranya. However, their evidence cannot be relied upon; for both of them are condemned as spurious; the original of the Yāragudi grant (Bg. 70) is not available, it "being printed from a hand copy supplied by the people." * The Kāpalūr grant is declared a forgery by the editor :

"The character is Nandināgari but the formation of the letters is quite modern, and in certain letters, it is very similar to Dēvanāgari. This fact shows that the document is a fabrication." †

People who are more competent to pronounce an opinion on the subject have nothing to find fault with the formation of the letters. ‡ Therefore, the genuineness of the inscription cannot be questioned on this ground alone. The strongest objection is based upon the legendary material incorporated in it. No doubt legendary material is found in several inscriptions which are accepted as genuine. But there is a difference. Harihara is said to have witnessed something of an abnormal character, which it is not possible for other human beings to see. That appears to be the most important reason for rejecting the inscription as spurious.

Nevertheless, it is not improbable that Harihara I should have built a capital for himself on the advice of Vidyāranya; nor is it unlikely that the city of Vidyānagara or Vijayanagara should have been built about 1336; for, according to some inscriptions, Harihara I was ruling from Vidyānagara in 1348 A.D. §

* *E.C.* x. p. 241. n. 1.

† *NDI.* i. p. 109.

‡ Venkayya *IA.* xxxviii, pp. 89-91.

§ *MER.* 1920-21, Part I. A. 9.

ORIGIN OF THE CITY

But the testimony of the Kāpalūr and the Yāragudi grants cannot be taken as a proof for the construction of the city by Harihara I in 1336 A.D. Therefore, Harihara's share in the construction of the city must remain doubtful, until some evidence of a more trustworthy character turns up.

Section 2.—Did Vidyāranya build a city ? Tradition embodied in works like the Rājakālanirṇaya and Rāya-vācaka attribute the construction of Vidyānagara to the sage Vidyāranya. But tradition cannot be trusted, and its evidence should not be considered, unless it is corroborated by other reliable sources of information. A few inscriptions of the Tuluva period, though they do not attribute the building of the city to Vidyāranya, declare that it was built by king Harihara I and named Vidyānagara in the name of Vidyāranya Śripāda.

It is said in an inscription dated 1538 A.D., that Vidyānagara was built by Harihara Rāya, and was "set up in the name of Vidyāranya Śripāda." * In another, dated 1559 A.D., Harihara Rāya is said to have built Vidyānagara in the name of Vidyāranya." †

Since these inscriptions belong to the 16th century, their evidence should also be classed as traditional. There is, however, one important point which should be noticed. The inscriptions do not make Vidyāranya the builder of Vidyānagara. It was Harihara I who built it, and named it after his spiritual advisor Vidyāranya. This is not improbable.

Although tradition appears to be untrustworthy, there seems to lurk an element of truth in it. Vidyāranya seems to have had some undefined connection with the foundation of the city. The name Vidyānagara

* EC. xi. Cd. 45.

† Ibid. Cd. 54.

VIJAYANAGARA

frequently occurs in the inscriptions of the time of Harihara I and Bukka I. It is true that some of them are forgeries, and that the dates of some others are irregular. There are, however, a few which must be taken as genuine. According to A. 16 of 1925-26 Virapratāpa Bukkarāya Mahārāya was ruling from Vidyānagara in S. 1273 or A.D. 1351. Two inscriptions of Harihara I refer to his capital Vidyānagara. In one inscription dated 1348 A.D., Harihara is said to be ruling from Vidyānagara.* In another dated 1353 A. D., the city is called Kurukṣētra-Vidyānagari.†

If these records are genuine—I believe they are—Vijayanagara had its other name Vidyānagara almost from the very beginning. The same fact is revealed by the literature of the Sangama period. Kallanātha who was a contemporary of Dēvarāya II and Mallikārjuna refers to the capital of his patrons as Vidyānagara.‡ If the name Vidyānagara was really derived from Vidyāranya, as the Tuluva inscriptions would have us believe, it cannot be denied that he had some share direct or indirect in building the city.

There is yet another inscription dated 1378 A. D., which attributes the foundation of the city of Vijayanagara to Bukka I.

* A. 9 of 1920-21.

† A. 8 of 1925-26.

‡ JRAS. 1902 p. 662.

Bhōgasthū bhōgavati ca nityam suparvaramyādīvijasthalīva
Purīha Vidyānagari cakūsti Tungā tarangai rabbhitah pavitrī ||

Etām stāti praśnāta pratibhaṭa mākuṭī prōta niryatna mīdrā
Ratna jyoti pravīḍī vanamana caṭūṭīpa tīpa pratāpah
Karyūṭīghīṭā Laksmī carṇa parilasat paurusōtikarṣa sālī¹
Prāndha Śrī Dēva Rājē Vijaya Nṛpa sutō Yādavānām varṣṇyāḥ ||
Viśvambharī bhīra kṛtāvatīrah tasyāstī putrō yaśasī pavitraḥ
Sangīta sāhitya kalāsvabhijñāḥ prāṭīpavān *Immađi Dēvarāyāḥ* ||
Sudharmēva sabhī yasya sam-ullāsi-lalādharā²
Gāndharva guṇa gambhīrā vidyādhara vinōdini. ||

ORIGIN OF THE CITY

"Having received from him (Harihara I), the wealth of the empire, Bukka rāja, in valour and glory eclipsed all past and future kings. Having conquered all the world, he built a splendid city called the city of Victory." "Its fort walls were like arms stretching out to embrace Hēmakūṭa. The points of its battlements like its filaments, the suburbs like its blossom, the elephants like bees, the hills reflected like stems in the water of the moat, the whole city resembled the lotus on which Lakṣmī is ever seated. There with Tungabhadra as his foot-stool, and Hēmakūṭa as his throne, he (Bukka) was seated like Virūpākṣa, for the protection of the people of the earth." *

The city which, according to the present inscription, Bukka I built cannot be the one whose ruins extend from Hōspēt to Ānegondi. It should have been much smaller. The fort was built around the hill of Hēmakūṭa on which the royal palace itself probably stood.

When did Bukka I build this city? A study of the inscriptions of the time may provide us with the necessary answer, as Vijayanagara is mentioned as the capital of the empire from 1347 A.D., onwards.

Ref.	Date A.D.	Name of the capital.
EC. VIII. Sb. 375 ... MAR. 1924 Part II. No. 34	1347 1358	Vijayanagara. do.
E.C XII. Pg. 18 ..	1366	do.
EC. VII. Sk. 281 ..	1368	Abhinava-Vijayanagara.
EC. XII. Mi. 74 ... MAR. 1914-15 p 58..	1370 1377	Vijayanagara. do.

* E.C. v. Cn. 256.

VIJAYANAGARA

It is obvious that the city of Vijayanagara was the capital of the kingdom from at least 1347 A.D., *i.e.* almost from the time, when Harihara I, his brothers, and officers met in Śṛngēri to celebrate a festival in commemoration of their conquest of the earth from the Eastern to the Western ocean. Since Harihara I reigned until 1356 A.D., he should have been alive at the time when Bukka I built the capital. No doubt, Bukka I should have been more personally associated with the building of the city than Harihara. Nevertheless, he could not have undertaken the task without the consent and the active co-operation of his elder brother and sovereign. It must, therefore, be admitted that Harihara I should have played some part in the construction of his capital. The truth of the Yāragudi, and the Kāpalūr grants, so far as the construction of the capital is concerned, is proved indirectly by the inscriptions of the period. It remains to be seen whether Vidyāranya Śripāda had anything to do with it.

It has become a pastime with a few writers in recent years to treat Vidyāranya as a nobody. An unprejudiced investigation of the inscriptions establishes the fact that the early kings of Vijayanagara shaped the course of their conduct on his advice. Vidyāranya is mentioned in several inscriptions of Bukka I and Harihara II. He was the spiritual advisor of the latter. "By the grace of Vidyāranya *muni*, he acquired the empire of knowledge unattainable by other kings." * The influence of the *gurus* over their disciples is well-known. It is not unreasonable to think that Harihara II would have consulted him on important matters of policy. The relations between Bukka I and Vidyāranya appear to have been more

* M.A.R. 1916, p. 55.

ORIGIN OF THE CITY

intimate. He was in the habit of accompanying the sage when the latter visited Śṛngēri to meet his *guru*. * He seems to have felt, at least on occasions, that the presence of Vidyāranya at Vijayanagara was indispensable. About 1356 A. D., Vidyāranya paid a visit to Benares where he stayed for sometime. Bukka I, who must have succeeded Harihara I during that year, desired for some reason that Vidyāranya should return to Vijayanagara. He knew that his request to the sage would not induce the latter to leave Benares. He therefore obtained a *śrīmukha* from the Senior Śrīpāda of Śṛngēri, commanding Vidyāranya to return to Vijayanagara, and despatched it to him coupled with his own request. It is said that he obeyed the order gladly, "as he had great respect for his *guru*." † Two points should be noticed here. (1) Bukka felt for some reason that the presence at Vijayanagara of Vidyāranya was necessary. (2) To secure this end, he was convinced that he should obtain the help of the Senior Śrīpāda of Śṛngēri.

What made Bukka think that Vidyāranya would not return to Vijayanagara at his own request? Because he knew that the sage who retired to Benares to spend his time in contemplation would not return to Vijayanagara, as it would involve him once again in the affairs of the world. Vidyāranya as Mādhavācārya before he became a *sanyāsin* was a minister of Bukka. It is said in the Parāśara Mādhavīya that Mādhavācārya was the *kulaguru* as well as the minister of Bukka. "Like Āngirasa to Indra, Sumati to Nala, Medhātithi to Saibya, Dhanuja to Rāma, Mādhava was the *kulaguru* as well as the minister to king Bukka." ‡ Probably Bukka wanted Vidyāranya

* MAR. 1916, p. 56.

† ibid.

‡ Parāśara Mādhavīya: Introduction to the Vyavahāra Kāṇḍa.

VIJAYANAGARA

at Vijayanagara, so that he might have the benefit of the counsel of the sage as of old. It is customary even at the present day among the Hindus to consult men of learning and piety when they desire to build a house, for the purpose of discovering the most auspicious time for commencing operations. Would not Harihara I and Bukka I have consulted somebody when they resolved to build a new capital? Who was there more competent to advise them on such a matter than Vidyāranya? Harihara II, and probably also Bukka I held him in high estimation. His feats are said to be 'more wonderful than those of Brahma,' for he could 'make the most eloquent dumb and the dumb, most eloquent.'* The following passage culled from an inscription of Harihara II describes how great Vidyāranya looked in the eyes of his contemporaries :—

" May the wonderful glances of Vidyāranya which resemble showers of camphor dust, garlands of *kalhāra* flower, rays of the moon, sandal paste, and waves of milk ocean, and which shower the nectar of compassion, bring you happiness. Can he be Brahma? We do not see four faces. Can he be Visnu? He has not got four arms. Can he be Siva? No oddness of the eye is observed. Having thus argued for a long time, the learned have come to the conclusion that Vidyāranya is the supreme light incarnate." †

Would not Harihara I and Bukka I have consulted this 'supreme light incarnate?' It is not unlikely that they sought his advice, and began to construct the city after he blessed their enterprise. When the construction of the city was completed they gave it the name of Vidyānagara in honour of the *guru* whom they adored. This conclusion is corroborated, as we had already noticed, by inscriptions containing references to Vidyānagara as early as 1348 A.D.

* MAR. 1916 p. 56.

† *ibid.*

PART II

THE ORIGIN OF THE EMPIRE

CHAPTER I

BALLĀLA III AND THE SONS OF SANGAMA

Section 1:—The circumstances under which the kingdom of Vijayanagara was founded still remain in obscurity, in spite of the efforts of several scholars during the last three decades. It has been said that the five brothers who founded the kingdom of Vijayanagara, were originally in the service of the Hoysala king Vira Ballāla III, who employed them to defend his northern frontier and “to stem the new flood of the Bahmani invasions.”* The places which were entrusted to the care of the five brothers are also described. “In the early wars of Alā-ud-Din Bahmani, when he marched south from Daulatābad after the death of Muhammad bin Tughlak, there figures on the southern frontier, and therefore the more uncertain frontier of his, a Hindu chieftain of the name of Harib in the region of the Konkan coast up to Jamkhandi. A little further to the east of it between Bijāpūr and Gulburga figures another Hindu chief by name Kaprās; and further east another Hindu chieftain still of the name of Kamprāz. These three Hindu chieftains are obviously no other than Hariappa (Harib), Bukkappa Rāzu (Kaprās), and Kampa Rāzu (Kampaṇa, Kamprāz), the three elder of the five brothers to whom the inscriptions of the time ascribe the foundation of the empire of Vijayanagara.”† The tract of territory over which Kampa Rāzu bore sway has also been definitely described. “The government of the Nellore district, with the fortified hill of Udayagiri within its jurisdiction, was a

* South India and her Muhammadan Invaders p. 181.

† *Ibid.*

VIJAYANAGARA

very important post as regards strategy in Southern India. . . . The importance of the post was specially relevant when the Mussalmans of Delhi had shortly before captured the city of Warangal, the capital of the Kākatiya Dynasty just to the north of Udayagiri." "Kampa was therefore placed in that responsible post by the same Vira Ballāla (III)." *

Opinion, however, is divided regarding the manner in which the independent kingdom of Vijayanagara came into being. Some hold that after the death of Ballāla III, the five brothers having asserted their independence established a new state with the city of Vijayanagara as its capital; † whereas others believe that Ballāla 'countenanced Harihara's (the eldest of the five brothers) establishing himself further north as a great lord, and supported him by allowing him to rule locally in the very heart of the Hoysala kingdom.' ‡ It is even asserted that 'Harihara I was enthroned at Vijayanagara by the old Hoysala monarch (Ballāla III) as his own Mahāmāṇḍalēśvara in the north.' §

It follows from this that,

(1) the five brothers who established the kingdom of Vijayanagara were the subordinates of Vira Ballāla III.

(2) the Hoysala dominions, the defence of which was entrusted to the care of the five brothers extended

* Heras: *The Beginnings* pp. 94-95 Cf. S. K. Iyengar, *HAI*, p. 85. 'Another important garrison was placed (by Ballāla III) at Udayagiri in the Nellore district to guard the eastern highway.'

† Kṛṣṇa Śāstrī: *ASR*, 1907-8, p. 236.

‡ Sewell: *Historical Inscriptions*, p. 187.

§ Heras: *The Beginnings*, p. 67.

ORIGIN OF THE EMPIRE

from the Arabian Sea in the west to the Bay of Bengal in the east, including along its northern frontier the territory corresponding to the modern districts of North Canara, Dhārwār, Bijāpūr and Nellore.

(3) the Hoysala kingdom was exposed to the attacks of the Bahmani Sultan Alā-ud-Din I, whom the five brothers were expected to check.

(4) Ballāla III enthroned Harihara I at Vijayanagara, probably to induce him to take a personal interest in the protection of the realm.

Unless these propositions are closely examined, it is not possible to discover how far they are true.

Section 2 :—(1) No evidence in support of this proposition is forthcoming. Nearly three hundred and fifty inscriptions of Ballāla III have been brought to light so far. It is strange that, if the five brothers who founded the kingdom of Vijayanagara were really Ballāla's subordinates, they should not have been mentioned in any of them. It is believed that a certain prince called Kathōra-Hara is mentioned in a Citaldrug inscription dated A. D. 1328.* An attempt has been made to identify this Kathōra-Hara with 'Harihara I of Vijayanagara who in all probability was one of those kinsmen summoned to the meeting of Tiruvannamalai.' † It is pointed out that 'on many occasions Harihara's name is cut short and only the first part is given, thus Hariyappa. Perhaps on this occasion the first part is omitted so that the epithet Kathōra (fierce) should be properly applied to Hara or Śiva. In fact Kathōra is the thirty-seventh name of Śiva. This

* *EC.* xi. Cd. 4.

† Heras: *The Beginnings*, p. 125.

VIJAYANAGARA

would be a welcome piece of flattery for Harihara.* The explanation is no doubt ingenious, but it is uncalled for; for the name Kathōra-Hara does not at all occur in the text of the inscription. † It is, therefore, evident that among the officers and dependents of Ballāla III, there was no person bearing the name of Kathōra-Hara. Consequently the question of his identification does not arise. Again the numerous inscriptions of Harihara I and his brothers do not even allude to their connection with Ballāla III. On the contrary, they make it clear that the founders of Vijayanagara were independent rulers from the very beginning. In the absence of evidence of any kind, it is not reasonable to suppose that Harihara I and his brothers were at first subordinates of Vira Ballāla III.

Section 3 :—(2) What was the extent of the Hoysala dominions during the reign of Ballāla III? The kingdom which he came to rule after the demise of his father Narasimha III in 1292 A. D., was very limited in extent. It corresponded roughly to the present Mysore state excluding Kōlār, and portions of Bangalore, Tumkūr, Citaldrug and Simoga districts. Even this small kingdom, he was not suffered to rule in peace. He had to face the attacks of his uncle Rāmanātha, who wanted to deprive him of his kingdom, and throne. Rāmanātha was a half-brother of Narasimha III; and their father Sōmēśwara divided his kingdom equally between his two sons, giving the Tamil districts to the former, and the Canarese districts which formed the Hoysala kingdom properly so called to the latter. The reign of Sōmēśwara, however, ended in a disaster. He was killed about 1262 A. D., in a battle with Jatāyarmaṇa Sundara Pāṇḍyadēva

* Heras: *The Beginnings*, p. 125. n. 1.

† Supra pp. 9-10.

ORIGIN OF THE EMPIRE

(A.D. 1250-1273)*, the king of Madura, and his capital Kannanūr was captured. † It was probably at this time that Vīra-Pāṇḍya invaded Kongu which he annexed to the Pandyan dominions. ‡ Rāmanātha was thus threatened with the loss of his patrimony; but he seems to have managed somehow to recapture Kannanūr from which he ruled his territory in the Cōla country until 1280 A.D., when he was finally driven out of it by the Pāṇḍyas. Having thus lost most of what his father had given him, he wanted to compensate for his loss at the expense of his half-brother. This led to the outbreak of a war between the two brothers which dragged on for nearly thirty years.

The struggle seems to have commenced even before Rāmanātha's final expulsion from the Cōla country. It is alluded to in an undated inscription of the Hāssan district which Rice assigns to about 1260 A.D. § This date is too early for the outbreak of the war. In the first place, Sōmēswara was still alive, and it is extremely unlikely that he would have allowed his two sons to quarrel with each other over the division of the kingdom which he himself had

* Sōmēswara is said to have died in A.D. 1257 (*EC.* iv. Kr. 9). This is improbable, as we find several of his inscriptions dated in his 27th and 29th regnal years corresponding to 1259 and 1261 respectively. (*MER.* 20 of 1891, 519 of 1912, 34 of 1891.)

† *EJ.* iii. p. 14.

‡ Kongu remained under the Pāṇḍyas probably until 1320 A.D. Several inscriptions of Vīra-Pāṇḍya refer to his conquest of Kongu (e.g. 31 of 1923); and the existence of a few of his inscriptions in the Coimbatore district prove the truth of the assertion. An epigraph from Sērmādēvi attributes the conquest of the two Kongus to Māravarman Kulaśekhara. Although Kulaśekhara's records are not found in the Kongu country, we find some of his co-regent Jatīvarman Sundara Pāṇḍya in that region. The Pāṇḍyan occupation of Kongu is confirmed by the total absence of the Hoysala inscriptions. No inscription of Narasimha III nor of Rāmanātha is found in the Coimbatore district; and the earliest dated inscription of Ballāla III belongs to the year 1323 A.D. (588 of 1904).

§ *EC.* v. Cr. 206.

VIJAYANAGARA

effected. Secondly, the Hoysala position in the South was challenged by the Pāṇḍyas at this time, and Rāmanātha could not have found it safe to despatch an army against his brother.

However, there is reason to believe that his first attack was delivered sometime before A. D. 1270; for an inscription dated in that year coming from the Cannarāyapatṭana tālūka of the Hāssan district mentions Rāmanātha as the reigning sovereign.* As he is said to have been still ruling from Kannanūr, he could not have concentrated all his attention upon the conquest of Narasimha's dominions. A more serious expedition seems to have been undertaken in A. D. 1278, when he is said to have raised the villages of Mannaṇakōgil and fought and killed a certain Singeya Daṇṇāyaka who was probably one of Narasimha's officers.† On this occasion Rāmanātha seems to have united his forces with those of '... arasa Gajapati,' and offered battle to his brother at Sōlelūr.‡ It was probably in this battle that Lāla Māceya, one of Narasimha's subordinates was killed.§ An epigraph dated 1282 A. D. records the death of another officer of Narasimha called Konḍu Nāyaka in a battle with Rāmanātha.¶ Whether Konḍu Nāyaka's death is connected with this war or some other cannot be ascertained at present. The war seems to have ended in a compromise, the terms of which, however, are not recorded. In the meanwhile Rāmanātha seems to have lost his hold on the Cōla country completely. None of his inscriptions belonging to a date subsequent to his 25th year corresponding to 1279 A. D., is

* *EC.* v. Cn. 231.

† *ibid.* Ak. 149.

‡ *ibid.* Bl. 187.

§ *MAR.* 1909, p. 22.

¶ *EC.* v. Hn. 47.

ORIGIN OF THE EMPIRE

found in the south. He was still ruling from his capital Kannanūr in 1278; * but he was soon driven out of it by the great Pāṇḍyan monarch Māravarman Kulasekhara. It is stated in an inscription dated in Kulasekhara's 15th year (1283) that he was 'in his camp at Kannanūr.' † Consequently Rāmanātha was obliged to abandon the Cōla country, and shift his capital to Hesar-Kundāni in the Salem district from which he was ruling what was left of his old kingdom in 1287. ‡

The loss of most of his kingdom, coupled with a desire to provide for his son, probably induced Rāmanātha to violate the terms of the compromise with Narasimha III, and embark once again on a policy of aggressive conquest. He seems to have devoted the last seven years of his life in waging war with his brother and nephew. The campaign opened with the siege of the fort of Bettadakōṭe in the Gundlupēta tāluka of the Mysore district where there appears to have been some severe fighting. § Probably the place was taken, and Rāmanātha next seems to have marched upon his brother's capital, Dōrasamudra. A battle was fought in which some of the officers of Narasimha III were killed. ¶ Since Ballāla III was residing in 1291 in Dōrasamudra, || where he was anointed in the next year, ** it is reasonable to believe that Rāmanātha's attempt to capture Dōrasamudra was not successful. Nevertheless, he seems to have annexed a good slice of Narasimha's territory in the east, comprising the

* *EC.* v. Ak. 149.

† *MER.* 328 of 1923, Nilakantha Śāstri. *The Pāṇḍyas* p. 184 n. 1.

‡ *EC.* xii. Tm. 17, 27, 28, 29, 33.

§ *MAR.* 1916, p. 55.

¶ *EC.* v. Ch. 232.

|| *Ibid.* vi. Kd. 40.

** *Ibid.* Ch. 36.

VIJAYANAGARA

eastern talukas of the present Bangalore and Tumkūr districts. While the war was still going on, Narasimha III died,* and he was succeeded by his son Vira Ballāla III who was anointed, as already noticed, in 1292. Ballāla thus found himself in the midst of a war at the very beginning of his reign. Rāmanātha seems to have turned his attention to Sigal nādu which he overran during the same year. † In the next year he laid siege to the fortress of Kunigal, where he seems to have met with stubborn resistance. The defenders fought with the besiegers 'like wrestlers,' though the town was ultimakely taken. Some of them are said to have penetrated into the ranks of the enemy, and perished on their swords as they were unwilling to be taken prisoners. ‡ The capture of Kunigal appears to be the last episode of the war. No information is available regarding the events which happened subsequent to the fall of this fort. The illness from which Rāmanātha seems to have been suffering during the last three years of his reign § may possibly have resulted in the cessation of hostilities and the conclusion of peace. Rāmanātha breathed his last in 1295, ¶ and was succeeded by his son Viśwanātha who ruled for a short period of three or four years, though nothing is known about the events that happened in his reign. With his death, the Tamil branch of the Hoysala family became extinct, and consequently the Hoysala dominions were re-united under Ballāla III.

The death of Viśwanātha freed Ballāla III from an enemy who might become dangerous at any time; and the expansion of his dominions caused by the addition

* *E.C.* iv. Kr. 10; *M.A.R.* 1915, p. 56. † *Ibid.* ix. Kn. 28.

‡ *Ibid.* ix. Cp. 188.

§ *Ibid.* x. Bp. 23, 25 a, Ct. 88.

¶ The date of his death is nowhere recorded. As Bp. 25 a dated in 1295 is his last records, it may be inferred that he died in that year.

ORIGIN OF THE EMPIRE

of his cousin's territory increased his resources, and strengthened his position. He was now ready to turn his attention to external conquest. He seems to have come into conflict with the Pāndyas about 1297, for, he is styled 'the conqueror of the Pāndya' in an epigraph of Hedatale in the Nañjangūd tālūka.* The Pāndya whom he conquered about this time should have been one of the numerous Ālupa chiefs that were ruling on the west coast; but his attention should have been drawn to the north rather than the west; for, the extensive Yādava dominions lay almost unprotected owing to the invasion of Alā-ud-Din Khilji. Some of the Sēuna feudatories had thrown off the yoke of Dēvagiri, and were busy in carving out kingdoms for themselves. The time, therefore, should have appeared very opportune for launching an attack on the territories belonging to the Sēunas who were the hereditary enemies of Ballāla's family.

The feud between the Hoysalas and the Sēunas was rooted in the past. It had its origin during the last quarter of the twelfth century when the country was seething with confusion and political unrest. In 1176, Sankama Dēva of the Kālacurya dynasty ascended the throne which his father had usurped from the Cālukyas; † but from the day of his accession he had to face several troubles. Sōmēswara IV, the last of the Cālukyas was striving hard to regain the kingdom which his father had lost. About A. D. 1182, his general Brahma, wrested from the Kālacuryas a large part of the kingdom. ‡ The supremacy had thus passed once again from the Kālacuryas to the Cālukyas. As Sōmēswara IV was not a strong ruler,

* *E.C.* iv. Nj. 95; *M.A.R.* 1918, p. 47.

† Fleet, *Dyn. Kan. Dts.*, pp. 486-87.

‡ *Ibid* p. 464.

VIJAYANAGARA

many feudatories of his family taking advantage of his incapacity asserted their independence. The Sēunas appropriated the northern districts; the Hoysalas established themselves in the south; and the Kākatiyas made themselves masters of the east. In addition to these, there arose throughout the kingdom, several petty principalities which showed no inclination to submit to anyone. Moreover, the ambitious policies pursued by the rulers of the three kingdoms, brought them often into conflict with one another which resulted in the outbreak of bloody and protracted wars.

Sōmēswara had to maintain his authority over these turbulent feudatories. Although he succeeded in exercising some power for a few years, he had at last to succumb to the inevitable. His general, Brahma was defeated by the Hoysala Vira Ballāla II *, and whatever power he might have exercised before this, completely vanished with the disaster. The disappearance of Sōmēswara IV from the political arena left his nominal feudatories free to grab as much of his territory as they could seize. The land-hunger naturally engendered war and very soon the peaceful countryside became disturbed by the marches of the contending armies †. The bone of contention was the doab between the Krṣṇa and the Tungabhadra. At the commencement of the period, a large portion of this area passed into the hands of the Sēuna chief, Bhillama, who consequently assumed the title of "the beloved of the goddess of the sovereignty of Karnāṭa country." ‡ His sway, however, did not extend over the whole of Karnāṭa, as the Hoysalas of Dōrasamudra, the Pāṇḍyas of Ucchangi, and the Kadambas

* Fleet: *Dyn. Kan. Dis.* p. 502.

† *M.E.R.* F. 113 of 1926-27.

‡ Fleet: *Dyn. Kan. Dis.* p. 518.

ORIGIN OF THE EMPIRE

of Goa and Hānangal among others did not acknowledge his supremacy. He was not even allowed to rule peacefully that bit of Karnāṭa which he had won ; for his right to rule Karnāṭa was soon questioned, and he was ousted from his place by a successful rival, Vīra Ballāla II, the king of the Hoysalas.

Ballāla II ascended the throne in A. D. 1173 *. During the first ten years of his reign he was busy consolidating his position by effecting the conquest of some petty principalities in his neighbourhood. The Cengālvas were conquered in 1173 ; † and the Pāṇḍyan fort of Ucchangi in the Nōlambavāḍi was subjugated in 1177. ‡ About 1179, he fought with the Kālacurya king, Sankama Dēva whom he defeated. § It was probably during these years that he acquired the tract of country corresponding to the western half of the present Bellāry district. Having thus strengthened his position, he commenced the struggle with the Cālukyas and the Sēunas for establishing his supremacy over Northern Karnāṭa. His victory over Brahma, the general of Sōmēśwara, has already been noticed. He penetrated into the Dhārwār country, and attacked Bhillama. A decisive battle was fought at Soraṭūr in the Gadag tālūka in A. D. 1191-2, and Ballāla won a glorious victory. ¶ It was probably on this occasion that he slew Jaitrasimha, the trusted minister and general of Bhillama. Most of Northern Karnāṭa consequently passed into the hands of the Hoysala king. The extent of his territory excluding the Gangavāḍi, Ninety-six Thousand country is described in an inscription of Hirehaḍagalli. It embraced Nōlambavāḍi 32000,

* *EC.* v. Hn. 119; Hn. 71 vi Rd. 4, 136, 129.

† *ibid* Bl. 86.

‡ *EC.* iv. Ng. 70.

§ *MAR.* 1915 Para 81.

¶ *IA.* ii, p. 299.

VIJAYANAGARA

Banavāse 12000, Huligere 300, the two Beluvolas, and Masavādi right up to Heddore. * A portion of Sindavādi 1000 seems to have been included in it; for Ballāla II's inscriptions are found as far north-east as Kurugōdu in the Bellāry district. † Although Ballāla II's authority extended over portions of North Canara, Dhārwār, Rāicūr, and Bellāry districts, it was never recognised on the northern banks of the Kṛṣṇa and the Mālaprabha. The northern boundary of the "Hoysala kingdom," it is said, "was evidently the Mālaprabha river, and the Kṛṣṇa from the point where the Mālaprabha joins it." ‡ All the inscriptions of Ballāla II are found only to the south of these rivers, none being found on the north.

Ballāla II ruled the conquered country undisturbed for nearly twenty years. His authority was then challenged by the Sēuna king, Singhaṇa, a grandson of his old enemy, Bhillama. Though it is generally believed that Singhaṇa ascended the throne in A. D. 1210, available epigraphic evidence seems to indicate that the event should have taken place, at least seven years earlier. An inscription of Dēvarabēṭṭa in the Ādōni tālūka dated in A. D. 1210 is said to correspond to his 6th regnal year. § Another inscription from Peddakottalika in the same tālūka is dated in A. D. 1203; ¶ a third epigraph from Gōranṭla in the Kurnool tālūka is dated in A. D. 1205. || It is obvious that Singhaṇa was governing the kingdom from A. D. 1203 to 1210, though his activities during this period are yet unknown. His struggle with Ballāla II did not commence until 1210. It is stated in an

* MER. 495 of 1914.

† ibid 68 of 1904.

‡ Fleet: *Dyn. Kan. Dis.* p. 519.

§ MER. 498 of 1915.

¶ ibid. 552 of 1915.

|| VR. i. Kl. 221.

ORIGIN OF THE EMPIRE

inscription dated in the cyclic year Vyaya corresponding to A. D. 1226 that it was sixteen years since Singhaṇa entered the Dhārwār country *. Therefore, the Sēuna reconquest of Dhārwār should have begun in A. D. 1210. Ballāla II seems to have held his own for at least two years; for the latest date of his inscriptions in Dhārwār is 1212, † after which no Hoysala record is found in any part of the district. He was then forced to retire into his own country which became the objective of a series of Sēuna invasions during the succeeding years. Two inscriptions from the Sorab tālūka dated respectively in 1211 and 1212 allude to an invasion of Singhaṇadēva. ‡ Another undated epigraph from Mallāpura refers to an expedition which Ballāla II had despatched under the command of Mahādēva Daṇṇāyaka against Singhaṇadēva. § These records indicate that there was severe fighting in the north-western Mysore between the Hoysalas and the Sēunas in which the latter seem to have gained the upperhand. A study of the inscriptions reveals the fact that the Sēunas displaced the Hoysalas in parts of the Simoga and Citaldrug districts either during the reign of Ballāla II or in that of his successor. ¶ The Hoysala power was put an end to in the Sorab tālūka in 1212; and although Sōmēśwara seems to have made a few sporadic efforts to regain what was lost by his grandfather, the Sēunas managed to maintain their rule probably until 1310 A. D. Though the last Sēuna inscription is dated in 1300, the earliest of Ballāla III is assigned to 1314. It is not unlikely that Rāma-candra, in spite of his several misfortunes, was able to

* MER. E. 27 of 1927-28.

† ibid. F. 52 of 1926-27.

‡ EC. viii, Sb. 376 Sb. 404.

§ MAR. 1927, No. 156.

¶ See Appendix A for this as well as the discussion regarding the relations between the Sēunas and the Hoysalas.

VIJAYANAGARA

keep a semblance of his authority until his death. The Hoysala rule lasted in Sāgar until 1226. Singhaṇa seems to have conquered it during the reign of Narasimha II or that of his son. It was not until 1299 that the Hoysalas could secure a footing in the region once again. In Śikārpūr, the rule of Ballāla II was brought to an end in A. D. 1215, and the Sēunas held undisputed sway over the tālukā until 1294-5. Honnali tālukā passed into the hands of the Sēunas in 1215; and in spite of the attacks of Narasimha III, it remained in their possession until 1294. Since the earliest of Ballāla III's inscriptions is assigned to A. D. 1314, the Sēuna rule may be supposed to have continued until the end. The exact date of the conquest of the Cannagiri tālukā cannot be ascertained. The last Hoysala inscription is dated in 1233, the last year of the reign of Narasimha II. Neither Sōmēśwara, nor Narasimha III is represented even by a single record. It is obvious that the Hoysalas had lost their hold on the region subsequent to the death of Narasimha II; but the earliest Sēuna grant belongs to 1265. It is not known when between 1233 and 1265 this area passed from the Hoysalas to the Sēunas. Dāvaṇagere was the only tālukā of the Citaldrug district, conquered by the Sēunas. The conquest seems to have been effected during the last days of Singhaṇa. Notwithstanding the feeble attempts of Narasimha III to dislodge the Sēunas, they remained in this part of the country till at least 1308. The Hoysala authority in the Bellāry district came to an end, as already noticed, during the reign of Sōmēśwara. Rāmanātha, no doubt, led an expedition as far as Kōgli in 1275-6, * but his rule did not take root in the soil. It may be said that the Sēunas not only succeeded in driving the Hoysalas out

* M.E.R. 33, 34 of 1904.

ORIGIN OF THE EMPIRE

of North Karnāṭa but established themselves permanently in a strip of Hoysala territory to the south of the Tungabhadra extending from Bellāry in the east to the Western Ghats. The territory lost by the Hoysalas between 1212 and 1292 roughly corresponded in extent to Banavāse, Nōlambavādi, the Belvolas, Masavādi, and Sindavādi.

Ballāla III set his mind on the recovery of the territory lost by his predecessors. His war with the Sēunas seems to have begun in 1299. He made an attack upon Kōti Nāyaka, the ruler of Santalige Thousand, and laid siege to his capital Hosagundā which he captured *. He took Kōti Nāyaka prisoner, and carried off his elephant. † Erupeya Daññāyaka, one of his own officers, was appointed the ruler of the district. ‡ It has been suggested that Kōti Nāyaka was one of the refractory chiefs, who rose up in revolt against Ballāla III; § but Santalige Thousand was conquered by the Sēuna general Paraśurāmadēva in 1293; ¶ and therefore, at the time of Ballāla's invasion it should have been a Sēuna dependency, or what is more likely an independent principality having thrown off the Sēuna yoke subsequent to Alā-ud-Din's attack upon Dēvagiri in 1295. Be that as it may. Ballāla III's appetite for conquest became keener by his initial success; he invaded the province of Banavāse in 1300, and lay encamped in the neighbourhood of the village of Sirisi. || The presence of Ballāla in their country seem to have united all the chiefs of the district under the leadership of Gangeya Sāhini, the great minister of

* EC. viii. Sa. 96, 98.

† Ibid. Sa. 45.

‡ Ibid. Sa. 62.

§ *The Mysore Gazetteer*: (New Edition). Vol II Part II p. 1399.

¶ EC. viii. Sa. 102.

|| Ibid. Sa. 45.

VIJAYANAGARA

the Kadamba prince, Kāvadēva. In the battle that was fought on the occasion, Ballāla III was defeated and driven back. This reverse, however, did not deter him from his purpose, and he repeated his attack on Banavāse three years later, and pitched his tents once again at Sirisi where he was formerly defeated.* Gangeya Sāhini having mustered his troops offered him battle but the result of the engagement is not known. The progress of the invasion should have been greatly checked owing to a diversion caused by the Sēuna attack on the north-eastern frontier of the Hoysala dominions. At the command of king Rāmadēva, his general Kampiladēva advanced upon Holūlkere and took it.† He then entered the principality of Bemmatanakallu, and inflicted a defeat upon its ruler, Sōmeya Nāyaka.‡ This seems to have produced the desired effect; and Ballāla III was obliged to keep his plans of conquest in abeyance at least for one year. However, he invaded the Sēuna kingdom in 1304, and laid siege to Nakkigundi, which he captured after winning a victory over the enemy. § Rāmadēva, who seems to have been greatly angered by the persistent attacks upon his kingdom, took personally the command of the army in order to push back the invader. Both the armies met somewhere in the Banavāse country and a sanguinary battle took place. While issuing the order for battle, Rāmadēva commanded his officers saying "you must take the king of Karṇāṭakas, and seize and give me that tiger's cub" On this, his soldiers rushed upon the enemy, and 'making no hesitation' 'performed various exploits.' It is not known how the battle ended. Probably Ballāla III was able to keep his hold on what he had

* *EC.* viii. Sa. 101.

+ *MAR.* 1913, p. 50.

‡ *MAR.* 1912, p. 45.

§ *EC.* ix. Bn. 53.

ORIGIN OF THE EMPIRE

grasped. With this battle the struggle between the Sēunas and the Hoysalas may be said to have come to an end, for no encounter is recorded during the subsequent years.

Ballāla devoted his attention during the next two years to the reduction of the fort of Niḍugal in the Anantapūr district. Niḍugal was the capital of a small but powerful Cōla principality the rulers of which had been hostile to the Hoysalas since the middle of the thirteenth century. Irungoḍadēva II, accompanied by his friend Gūleya Nāyaka, led an attack upon the fort of Ānebudderisi in the Tumkūr tālūka in 1269.* He also participated in the attack of the Sēuna general, Sāluva Tikkama on Dōrasamudra in 1276.† It was only natural that Hoysala Narasimha III should have retaliated. He marched upon the fort in 1285, and after a siege of a few months captured it;‡ but it was retaken by Baica Camīpati, the minister of Gaṇēśwaradēva, a grandson of Irungola II, § and it remained in the possession of the Cōlas ever since. The reduction of Niḍugal is not mentioned in any of Ballāla III's records. He was fighting with somebody in 1307, for a grant was made during that year for the victory of his sword and arm.¶ He is mentioned for the first time as the ruler of Niḍugal in an inscription dated A. D. 1308.|| It is reasonable to suppose that the conquest had taken place before that date. As he was busy from 1292 to 1305 fighting either with his uncle, Rāmanātha or with the Sēunas, it is unlikely that he could have found time to undertake this conquest during those years. Therefore, the subjugation of

* *EC.* xii. Tm. 49.

† *ibid.* v. Bl. 164, 165.

‡ *ibid.* Ak. 151, *MAR.* 1909 p. 22.

§ *EC.* xi. Pg. 53.

¶ *MAR.* 1914 (*EC.* x. *MR.* 88 revised.)

|| *MER.* 729 of 1917.

VIJAYANAGARA

Nid̄ngal should have taken place either in 1306 or in the succeeding year. Ballāla appointed Aliya Māceya Daṇṇāyaka as the governor of the conquered territory; but the people did not remain docile; and on occasions they caused much trouble to Aliya Māceya and his sons. * In spite of the disturbances which broke the peace now and then, the Hoysala power was never seriously impaired and the district remained in the possession of Aliya Māceya's family until 1340. †

The Hoysala connection with the south ceased, as noticed already, about 1280 A. D., when Rāmanātha had to abandon Cōla *mandala*, and retire to a new capital at Hesar-Kundāṇi. The country which for two generations the Hoysalas ruled was occupied by the Pāṇḍyan monarch, Māravarman Kulaśēkhara. The Pāṇḍyan rule remained undisturbed for nearly thirty years; but towards the close of the first decade of the fourteenth century, a civil war broke out in the Pāṇḍyan kingdom owing to the rivalry between Vīra Pāṇḍya and Sundara Pāṇḍya, the two sons of Kulaśēkhara. This was an opportunity which Ballāla III could not allow to pass unnoticed. Therefore, he marched on the territory of the Pāṇḍyan brothers "for the purpose of sacking their two empty cities and plundering the merchants." ‡ He was, however, balked of his prey by the intrusion of an enemy of whose advance he seems to have been totally unaware.

Alā-ud-Din Khilji who ascended the throne of Delhi in 1296, had despatched an expedition under the command of Malik Kāfūr against the Hindu kingdoms of Deccan and South India in 1310. The expedition reached Dēvagiri, and was welcomed by Rāmadēva who

* MAR. 772 of 1917.

† *ibid.* 102 of 1926-27.

‡ *E.D.* ut. p. 88

ORIGIN OF THE EMPIRE

remained loyal to his sovereign since 1295. He provided the Mussalman army with the necessary supplies, and commanded his *dalavāy*, Paraśurāmadēva to act as its guide on the march to Dōrasamudra, the capital of Ballāla III. * On hearing of the advance of the Muhammadan army, Ballāla was obliged to return to his country for the purpose of organising its defence. The Muhammadan historians make it appear that he surrendered without any resistance. The truth seems to be quite the opposite. It is said in two inscriptions assigned to 1310, that one of Ballāla's officers called Baica Nāyaka perished in a battle with the Muhammadans. † And an epigraph dated 1316 refers to the rebuilding of his residence at Dōrasamudra. ‡ It is evident from these, that Ballāla fought at least one or two battles with the Mussalmans before he allowed them to approach his capital, which they ultimately besieged and partly destroyed. Having realised the futility of further resistance, he sued for and obtained peace by surrendering all his wealth.

The Muhammadan invasion exhausted Ballāla's resources and paralysed his strength. He remained thoroughly inactive during the next few years engaging himself in repairing the damage done to his capital and kingdom by the invaders. He appears to have been so far successful in recovering his strength, that in 1317 he launched forth an expedition of conquest against Tulu nād. An army under the command of Sankiya Sāhīpi, a brother-in-law of Ballāla III's senior house minister, Bāceya Dannāyaka marched against Basavadēva of Candāvūr below the ghats. § He demolished the town, and proceeded

* ED. iii. pp. 87-88.

† EC. v. Hn. 51, 52.

‡ EC. iv. Md. 100.

§ EC. vii. HI. 117

VIJAYANAGARA

against a place called Mutt. . . . , where a battle was fought in which the Tuluva army is said to have been destroyed. The small principality of Sētu was probably subdued at this time, as the chief of the place had become a subordinate of Ballāla III sometime before 1320.* The conquest of Tulu nād extending as far as Bārakūr and Mangalore was completed sometime before 1333 A. D. As a mark of his victory over the Ālupas, Ballāla seems to have assumed the Ālupa title, Pāṇḍya Cakravartin. †

While the campaign in Tulu nād was still in progress, Ballāla III had to intervene in the affairs of the Pāṇḍyan kingdom. The Muhammadan invasion seems to have scarcely affected the course of the civil war. Vīra Pāṇḍya, the eldest son of Kulaśēkhara was governing the northern districts of the kingdom from his capital Kannanūr. He was attacked by his son Samudra Pāṇḍya whom Parākrama Pāṇḍya, another chief of the family had joined. Vīra Pāṇḍya whose position was not probably strong seems to have invited Ballāla III to go to his assistance, and the latter appears to have readily accepted the invitation. ‡ Ballāla marched at the head of an army and reached in 1318 Arunasamudra § which he made his headquarters for the time being. He is said to have been marching in 1318 from Kannanūr to some unknown destination, when he was attacked by the enemy. ¶ The result of the action is not recorded, but it is not unlikely that he sustained a defeat. The progress of his campaign was checked suddenly by the appearance of the Muhammadans on his northern frontier. Mubārak

* *EC.* viii. Nr. 19.

† *MER.* 1928-29, ii. p. 81.

‡ *MAR.* 1913, p. 41.

§ *EC.* ix. Cp. 73; *MAR.* 1916 p. 55.

¶ *EC.* xii. Ck. 4.

ORIGIN OF THE EMPIRE

Shāh Khilji who ascended the throne of Delhi in A. D. 1317, marched personally at the head of his army to subdue Harapāladēva of Dēvagiri who rose up in revolt. He captured Harapāla, and flayed him alive. On this occasion, the Sultān remained at Dēvagiri for some months when he subjugated the whole of Mahārāṣṭra and divided it among his officers. At the same time he is said to have appointed military governors to Gulburga, Sāghar, and Dwārasamudra. It has been asserted that "the Hoysala (Ballāla III) does not figure in the organisation of the Mahrāṭṭa country by Mubārak, and the placing of the garrisons in the various forts along the Hoysala frontier, or in the subsequent invasion of Ma'bar by Khusru Khān."* The evidence of Ferishta is against this contention. 'The Sultān' says Ferishta, "stayed in that place (Dēvagiri), owing to the intervention of the rainy season. Having introduced changes in the country of Mahārāṣṭra, he built a mosque in the city of Dēvagiri which still remains. He placed military garrisons at Gulburga, Sāghar, Dwārasamudra and other places."† The appointment of a Mussalman governor to his capital compelled Ballāla III to hasten to Dwārasamudra, in order to repel the intruder. He was fortunate enough to defeat the enemy, and drive him away from his country. Two inscriptions dated in A. D. 1320, and 1321 respectively mention a minister of Ballāla called Mahāviranāyakācāri Kātāri Sāluva Rāseyā Nāyaka

* S. K. Iyengar : *South India and her Muhammadan Invaders*, p. 171.

+ سلطان بواسطہ بارندگی آنجا تو قف کر دے ولایت مریٹھ تصرف و را اور وہ بہر دیگر مسجدوں
کے بالفعل موجود است ساختہ درگلبرگہ و ساغر و دھو رمند و دیگر علاوہ تھا نہ انشاند۔

VIJAYANAGARA

who destroyed the Turuka army.* As Ballāla III or his officers won no victories over the armies of Alā-ud-Din, and as the Tughlaks did not come into conflict with him until A. D. 1328, the victory of Rāseya Nāyaka should have been won over the officer whom Mubārak Khilji had posted to Dwārasamudra.

Ballāla seems to have remained in the north until 1320, when he led an army against the rāja of Kampili, but secured no substantial advantage. He returned to the Cōla country in the same year to direct the operations against the Pāndyas in person, and took up his residence at Tiruvannāmalai. But his ally Vira Pāndya whom his army was assisting could not cope with the enemy. Samudra Pāndya and his friend Parākrama marched upon Kannanūr and laid siege to it. There was some severe fighting on the occasion, when Singeya Daṇṇāyaka, son of Maiduna Sōmeya Daṇṇāyaka, a brother-in-law of Ballāla III was slain and the fort was ultimately captured.† Though the Pāndyan victory blocked the progress of Ballāla's conquests in the Cōla country, it did not prevent him from re-establishing the Hoysala authority in Kongu.‡ The campaign having come to an end, Ballāla broke up his camp at Tiruvannāmalai, and returned to Dōrasamudra in 1322, only to contemplate fresh schemes of conquest.

The small kingdom of Doravadi § on his north-eastern frontier had been the cause of considerable annoyance to Ballāla III ever since he ascended the throne. It was founded by Mummadī Singeya Nāyaka

* MAR. 1910, p. 85; *ibid* 1914 p.

† MAR. 1913. p. 41.

‡ His earliest dated inscription in Coimbatore bears the Śaka date 1245 corresponding to A. D., 1323 (MER. 588 of 1905).

§ See App. B., 'Note on Doravadi.'

ORIGIN OF THE EMPIRE

who rose to prominence in the service of king Rāma-dēva of Dēvagiri during the last quarter of the 13th century. Doravadi which Rāmadēva seems to have granted to him for his maintenance was included in the Ballakunde Three Hundred,* a district which was governed by a branch of the Sīndas in the past. Mummaḍi Singeya was ambitious and restless, and he soon picked up a quarrel with his neighbour Cavunda-rasa who was probably the Sēuṇa governor of the Nōlambavādi province. Cavunda placing himself at the head of his forces was proceeding against Doravadi, when he was opposed and killed by Mummaḍi Singeya in a battle.† This victory not only enhanced his reputation, but secured his freedom from the interference of provincial officers. It also gave him an opportunity to increase the extent of his kingdom. In the first place, he seized the territory of Cavunda extending as far as Harihara in the Dāvanagere tālūka in the west; secondly, he appropriated the estates of the petty chieftains who were in his neighbourhood. He raised an army and attacked '... mmalūrkallu' in the Hiriyūr tālūka in 1281;‡ and he also fought during the same year with Sangaiya Nāyaka of Vētāndakal and defeated him. § As a consequence of these victories, he became a powerful baron on the southern marches of the Sēuṇa kingdom.

Mummaḍi Singeya appears to have died sometime before 1300, and was succeeded by his son Khaṇdeya-rāya - Kampiladēva. One of the earliest acts of Kampiladēva was the restoration of the *agrahāra* of Harihara, which king Kṛṣṇakandhāra granted to Brāhmaṇas some two generations earlier. ¶ He invaded,

* *SIT.* iv. 260.

† *EC.* vii. Cx. 24.

‡ *ibid.* Hk. 37.

§ *ibid.* Hr. 86.

¶ *ibid.* Dg. 26.

VIJAYANAGARA

as mentioned already, the Hoysala kingdom in 1303, at the command of his sovereign Rāmadēva, and forced Ballāla III to retire from Banavāse.* Nothing more is known of his activity until 1309, when he built a temple in honour of Prasanna Virū-pākṣa at Hampe. † The first stage in the reign of Kampiladēva may be said to have come to an end with this year.

During the next ten years, the principality of Doravadi had undergone important changes. The death of Rāmadēva and the subsequent disruption of the Sēuṇa kingdom offered an excellent opportunity for Kampiladēva not only to assert his independence, but to acquire fresh territory by seizing as much of the crumbling Sēuṇa kingdom as he could grasp. It was probably during these years that he pushed forward the eastern boundary of his state as far as Siruguppa in the Bellāry tālūka. It is also possible that he conquered the districts on the northern bank of the Tungabhadra; ‡ but no epigraphic evidence is available in support of this view. The rapidity with which his power had grown, seems to have alarmed

* MAR. 1913 p. 50.

† LR. 46; VR. 1, Bl. 385. This shrine is different from the famous Virūpākṣa temple which is certainly a more ancient foundation.

وَدَرْسَهُفْتَ صَدَ وَنُوزُودَ (۱۹) كَتَمَ مَالَكَ حَمْرَ وَسَهْنَدَ وَسَانَ رَابِّ تَبِيرَ وَقَصْرَ دَرَأَ وَرَدَ وَخُوَدَ
بَدْكَنَ آمَرَهَ دَرَاسِيَصَالَ كَفَرَهَ وَتَبِيرَ دَلَوِيَكَرَ كَشِيدَهَ تَبِيجَا بَكَرَ كَهَنَاتَهَ بَهَجَأَوَهَ
زَيَانَ زَوَسَتَ وَرَاجَهَ مَسْتَقَلَ دَاشَتَ تَاشَتَهَ سَاجَدَ سَاخَتَهَ عَلَادَ الدَّيَنَ رَازَنَ تَبِيرَ نَوَهَ حَنَدَ كَاهَ سَوَهَ
قَلَعَهَ دَلَوِيَكَرَ يَاهَ تَحَنَتَ خَوَدَ سَاخَتَهَ سَكَنَهَ بَهَدَ دَولَتَ آبَادَ كَرَدَانَيدَهَ تَامَ سَوَطَنَانَ دَهَيَ آبَادَرَهَ خَوَدَ لَقَرَهَ
وَجَرَاجَلَهَ وَطَنَ نَوَهَ آنَجَبَرَهَ. چَنَّا چَنَّهَ وَرَذَكَرَ سَلَاطِينَ وَهَلَيَ بَهَتَرَ رَيَادَهَ آبَادَ سَاختَهَ.

Khīfi Khān: *Muntakhab-al-İnbāb* Part III p. 7. *Bibliotheca Indica*, (New series: 1889).

ORIGIN OF THE EMPIRE

his neighbours, especially Ballāla III who could not countenance the birth of a powerful kingdom in his neighbourhood.

According to an inscription of Nagar dated 1320, Ballāla III "with all the troops of the armed force marched upon Kapiladēva."* The cause of this invasion is nowhere recorded. It is just possible that Ballāla had embarked upon this campaign with the object of rooting out an enemy while he had not yet become very formidable. Coupled with this, he might have also been actuated by a desire to annex the region which formed an integral part of the Hoysala dominions in the past. Whatever might be his motive, he managed to lead his army to the very heart of the enemy's kingdom, and lay encamped in the vicinity of his capital. Kampila, thereupon, came marching 'with all his armed force,' 'and both armies were drawn up facing each other.' In the battle that followed, some of the Hoysala officers were killed, and Ballāla was defeated. † An undated epigraph from Kūdli in the Śimoga district refers to another encounter between the two chiefs. It is said that Ballāla who wanted to destroy the pride of Kampila, "went with speed on Siraguppe, and encamped there." 'Kampila went out to meet the enemy,' and 'fought with his army so as to win the praise of all the world!' ‡ The result of this battle was not very different from that of the last. Ballāla III and Kampila appear to have met on the battle-field for the last time in 1325. § As the inscription recording the event is in a damaged condition, it cannot be definitely ascertained how the battle ended. Rice's translation would have us believe that

* *EC.* viii. Nr. 19.

† *ibid.*

‡ *MAR.* 1923, 121.

§ *EC.* xii. Tp. 24.

VIJAYANAGARA

Kampila was slain ; but there are strong reasons for doubting the accuracy of his translation. Owing to the peeling off of the stone, several letters between the words Kampila and 'modala *nirudu kondu*' have disappeared. The translation, therefore, cannot be depended on. Again, according to the Muhammadan historians, Kampila was alive until 1327, when he was slain by Khwāja Jahān who invaded his kingdom.* If it be true that Kampila died at the hands of the Mussalmans, his death could not have taken place in a battle two years earlier. Therefore, it may be stated that the last campaign of Ballāla III also ended as undecisively as its predecessors.

While the struggle between Ballāla III and Kampila was still undecided, the Muhammadan invaders from the north made their appearance once again. The Tughlak Sultāns proved more dangerous to the stability of the South Indian Hindu kingdoms than their predecessors. The kingdom of Warrangal was overthrown in 1323, and Telingāna became a province of Delhi; at the same time Orissa was attacked, and the authority of the Sultān was established in Ma'bar. Ghiās-ud-Din, the first ruler of the Tughlak dynasty died in 1325, and was succeeded by his son, Muhammad bin Tughlak. † It was during the early years of the reign of this monarch that an expedition was sent against the kingdom of Kampila. The invasion was not caused by the desire of the Sultān to conquer more territory. He had a cousin called Bahā-ud-Din Gurshāsp, ‡ who rose up in rebellion against

* *ED* m. p. 615.

† Barnī. *ED*, in pp. 231-235.

‡ He is also called Bahādar Gurshāsp :

مک بھاوار گرشا سپ عارض شکر د ر سفر لبنا ک کرد۔
Tarikh-i-Mubārak Shāh, p. 99.

ORIGIN OF THE EMPIRE

him in 1327. Having been defeated in battle by the army of the Sultān, he fled from Deccan, and sought the protection of Kampiladēva, who gave him shelter, and treated him with consideration becoming his rank. The Sultān himself arrived at Dēvagiri, and despatched an army under Khwāja Jahān to bring back the fugitive. They marched upon Kampila's capital and laid siege to it. He held out for a while ; but soon realising that the fort would have to be surrendered owing to the shortage of the supplies, he made up his mind to do everything in his power to save Bahā-ud-Din from the wrath of the Sultān. He sent him with an escort to the court of Ballāla III, hoping probably that it would not be possible for the Sultān to capture him easily. Kampila did not entertain any thought of surrender. He issued a command to all the women of the palace to burn themselves alive ; when that was done, he had the gates of the fort thrown open and sallied forth to meet the Sultān's army. He and his followers fought with the besiegers bravely, until they fell dead. The town was captured, and several inhabitants including the eleven sons of Kampila were made prisoners. The sons of Kampila embraced Islam, on account of which the Sultān made them *amīrs*, and treated them courteously. The kingdom of Kampila was annexed to the empire of Delhi. *

Khwāja Jahān next proceeded against Ballāla III who was then sheltering Bahā-ud-Din. Ballāla, however, had no desire to court trouble for considerations of chivalry. As soon as he heard that the Muhammadan army was advancing upon his capital, he seized Bahā-ud-Din, and sent him bound to Khwāja Jahān, acknowledging at the same time the supremacy of the

* *ED.* iii p. 615.

VIJAYANAGARA

Sultān. Ballāla III, by following a prudent policy, averted a disaster which otherwise would have destroyed his kingdom.

The kingdom of Kampila which was annexed by the Sultān did not remain as a province of his empire for long. Although information is totally lacking regarding its affairs during the succeeding years, it is definitely known, on the authority of the contemporary writers, that sometime before 1343, the Sultān appointed a relation of Kanya Nāyak of Warrangal, who embraced Islam, as the governor of the province ; but the governor soon apostatised from Islam and asserted his independence. *

The foregoing description of the events of the reign of Ballāla III makes it clear that the northern frontier of his kingdom corresponded roughly to the northern boundary of the present Mysore state. The region corresponding to the districts of North Canara, Dhārwār, Bijāpūr, Gulburga and Nellore was never included in Ballāla's kingdom. Therefore, he could not have appointed officers to defend the territory which lay outside his dominions.

Was the Hoysala kingdom exposed to the attacks of the Bahmani Sultāns ? and were the founders of Vijayanagara employed by Ballāla III 'to stem the new flood of Bahmani invasion ?' It is true that Harihara I and his brother Bukka are referred to in the *Burhān-i-ma'asir* as the rulers of the country beyond the southern boundary of the kingdom which Alā-ud-Din Hasan Bahmani had established. † The evidence of *Burhān-i-ma'asir* is confirmed by Ibn Battūta, and the inscriptions. According to Battūta,

* ED. iii. p. 245.

† IA. xxviii p. 148.

ORIGIN OF THE EMPIRE

Sultān Jamāl-ad-Din of Honawar was ‘under the suzerainty of an infidel Sultān named Haryab’; * and Haryab has been correctly identified with Hariappa or Harihara I, whose sway, as shown by an epigraph dated 1339 A. D. at Bādāmi, † extended over the Bijāpūr district. Since the reign of Harihara I lasted until 1356, it is quite likely that he should have come into conflict with Alā-ud-Din Hasan; but it is absolutely certain that Ballāla III had nothing to do with this conflict; for, in the first place, the founders of Vijayanagara, as shown already, had no connection whatever with Ballāla III; and secondly, the Bahmani kingdom did not come into existence during the life-time of Ballāla. Alā-ud-Din Hasan founded the Bahmani kingdom in 1347, whereas Ballāla III died in the middle of 1342. ‡ How could the Hoysala dominions have become exposed to the invasions of the Bahmani Sultāns, some twenty years before the birth of the Bahmani kingdom? It is highly improbable that Ballāla III could have provided in 1328 against a danger which was still in the womb of the future. Therefore, the statement that Ballāla III posted the founders of Vijayanagara at important places along his northern frontier to stem the tide of the Bahmani invasions need not be taken seriously.

Section 4:—The belief that Ballāla III enthroned Harihara I at Vijayanagara is not based on evidence. It is stated that in the later years of his reign, Ballāla III “had not a fixed residence as his predecessors, but he frequently changed his capital according to the needs of the empire, and in order to secure

* Ibn Battūta: *Travels in Asia and Africa*, (The Broadway Travellers), p. 230.

† *IA.* x p. 63.

‡ *EC.* vi, Kd. 76.

VIJAYANAGARA

its defence against the Mussalmans.* The capital was changed for the first time in 1328. Ballāla shifted the capital of his kingdom from Dōrasamudra to Unnāmalepattāna. Two years later, he went to

* Heras. *The Beginnings*, p. 65.

It is not true that the predecessors of Ballāla III had a fixed residence (*neleviṇi*). That they were in the habit of changing their residence frequently is shown by the schedule given below.

Reference.	Year.	King.	Neleviṇi.
EC. v Bl. 58	... S. 1039	Viṣṇuvardhana ...	Vēlāpura.
EC. v Mj. 60	... About S. 1120	Vīra Ganga Viṣṇu- vardhana ...	Bēlāpura.
EC. iv Kr. 78	... About S. 1130	Viṣṇuvardhana ...	Bankāpura.
EC. v Bl. 124	... S. 1055	do. ...	do.
EC. v Ak. 144	... S. 1059	do. ...	Bankāpura and Tā- vanapura.
EC. v Cn. 199	... Siddhārtha S. 1061	Vīra Ganga Viṣṇu- vardhana ...	Bankāpura
EC. v Ak. 18	... do.	Viṣṇuvardhana ...	do.
EC. v Ak. 52	... S. 1073	Narasimha ...	do.
EC. v Bl. 77	... S. 1120	Ballāla ...	Kukkanūr-Koppa.
EC. iv Ng. 47	... S. 1121	do. ...	Lokkigunḍi.
EC. v Cn. 172	... S. 1131	do. ...	Vijayasamudra.
EC. ii Nj. 36	... S. 1151	Sūmēśvara ...	Kannanūr.
EC. iv Kr. 63	... S. 1159	do. ...	Pāṇḍyamandala.
EC. iii TN. 108	... S. 1161	do. ...	Cōja Rājya.
MAR. 1923. No. 46	...	do. ...	Dōcalabidū.
EC. v Cn. 203	...	do. ...	Varadaṇakuppa.
MAR. 1913	...	do. ...	Vijayarājendra pattana.

NOTE.—The list is not exhaustive.

ORIGIN OF THE EMPIRE

Vijayanagara where he remained until 1340. During the middle of this period, Ballāla enthroned Harihara as his *mahāmaṇḍalēśvara* in the north". This is said to be proved by the mutual understanding that existed between "the emperor and his *mahāmaṇḍalēśvara*", as shown by the following :—

Harihara fortified Bārakūru in	... 1336
Ballāla III paid a visit to inspect Harihara's work in	... 1338
Ballāla III was at Vijayanagara in	... 1339
Cāmarāja, a subordinate of Harihara built the fort of Bādāmi in	... 1340

It is true that Ballāla III frequently changed his residence during the later years of his reign in accordance with the administrative needs of his kingdom. That, however, should not be taken as an indication of the change of the capital. Dōrasamudra remained the capital of Ballāla's kingdom until the very last. * The various *nelevīḍus* mentioned in his inscriptions should be regarded as temporary camps, where he happened to be staying for some reason or other. It is not true that Ballāla transferred his residence to Tiruvannāmalai for the first time in 1328 ; for, he was there already for two years during 1321-22. † His visit to the place in 1328 must have been due to the outbreak of war on his southern frontier. He returned to the north in 1330, and remained for a short time at Virūpākṣapattana (Virūpapurā) in the Magdi tālukā, not Vijayanagara. He did not stay here until 1340, but went to Hosabettā in 1333 and Dōrasamudra in 1335, returning to Virūpākṣapura in 1339. He was at Dōrasamudra once

* *Kampili and Vijayanagara*, p. 23.

† *EC.* iv. Gu. 69, 85.

VIJAYANAGARA

again in 1340,* where he performed the *abhiṣēka* of his son, before departing to the south for conducting his final campaign against the Sultān of Madura. There is absolutely no evidence in support of the statement that he enthroned Harihara in 1336, or at any other time. Therefore, it should be dismissed as a speculation completely emancipated from the wholesome control of facts. The unity that is supposed to have existed between the ideals and plans of Ballāla III and Harihara must also be regarded as imaginary. There is no evidence to show that Harihara I ever built a fort at Bārakūru in 1336; and Ballāla's visit to that place in 1338, was due to a desire to encourage his troops stationed in the place to defend it against Harihara's attacks. As Ballāla III had nothing to do with the affairs of the kingdom of Vijayanagara, he could have had no connection direct or indirect with the construction of the fort of Bādāmi in 1339.

* *Kampili and Vijayanagara*, p. 23.

CHAPTER II.

THE EARLY HISTORY OF THE SANGAMA FAMILY.

*Section 1 :—*The true origin of the kingdom of Vijayanagara is revealed by an investigation of the contemporary records, Hindu as well as Muhammadan. The kingdom of Vijayanagara seems to have sprung up from the principality of Doravadi or Kambila, as it was known to the Muhammadan historians, which Sultān Muhammad destroyed in 1327.* The destruction of this state is vividly described by Ibn Battūta who came to India in 1333. As he became intimately acquainted with the sons of Kampiladēva who embraced Islam subsequent to the death of their father, he would have gathered all his information regarding the circumstances under which Kampiladēva died from eye-witnesses who participated in the fight. Therefore, his account of the siege and capture of Kampiladēva's capital is of special importance.

“Sultān Tughalik,” says he, “had a nephew, son of his sister, named Bahā-ud-Din Gushtāsp whom he made governor of a province.... And when his uncle was dead he refused to give his oath to the late

دوسرا سیچ و عشرين و سبعاً مائة (۱۳۲۷) سلطان محمود عزیت دیوگیر کرد و هم در آخر سال مذکور
ملک بخادر گر شاپ عارض شکر در ساق طیار کرد. سلطان خواجه جهان را با عساکر قاهره بجهت شهر
او نامزد فرمود. پس خواجه جهان آنجا رسید بخادر مذکور با مقدار جمعیتی توپیش پیش آمد و بجنگ
پیوست. آخراً امیر طاقت نیاورده و منضم شده بدرست هندووال اسیر و دشیگر شد.

VIJAYANAGARA

Sultān's son and successor. The Sultān sent a force against him, . . . there was a fierce battle, . . . and the Sultān's troops gained victory. Bahā-ud-Din fled to one of the Hindu princes, the rāī of Kambila. . . . This prince had territories situated among inaccessible mountains, and was one of the chief princes of the infidels.

"When Bahā-ud-Din made his escape to this prince, he was pursued by the soldiers of the Sultān of India, who surrounded the rāī's territories. The infidel saw his danger, for his stores of grain were exhausted and his great fear was that the enemy would carry off his person by force; so he said to Bahā-ud-Din, 'Thou seest how we are situated. I am resolved to die with my family, and with all who will imitate me. Go to such and such a prince (naming a Hindu prince), and stay with him; he will defend thee.' He sent some one to conduct him thither. Then he commanded a great fire to be prepared and lighted. Then he burned his furniture and said to his wives and daughters, 'I am going to die, and such of you as prefer it, do the same.' Then it was seen that each one of these women washed herself, rubbed her body with sandal-wood, kissed the ground before the rāī of Kambila, and threw herself upon the pile. All perished. The wives of his nobles, ministers, and chief men imitated them, and other women also did the same.

"The rāī, in his turn, washed, rubbed himself with sandal, and took his arms, but did not put on his breastplate. Those of his men who resolved to die with him, followed his example. They sallied forth to meet the troops of the Sultān and fought till everyone of them fell dead. The town was taken, its

ORIGIN OF THE EMPIRE

inhabitants were made prisoners, and eleven sons of the rāī were made prisoners and carried to the Sultān who made them all Mussalmans." *

What happened in the kingdom of Kambila, immediately after the death of the rāī is nowhere related. The historian Zia-ud-Din Barnī, one of the companions of Sultān Muhammad mentions Kambila as one of the provinces included in the empire of Delhi. He casually states that the government of the province was entrusted to the care of a Hindu who embraced Muhammadanism. While narrating the events connected with the rebellion at Sannām and Sāmāna which broke out in 1344, Barnī observes:

"While this was going on, a revolt broke out among the Hindus at Arangal. Kanya Nāyak had gathered strength in the country. Malik Makbul, the *nāib-wazir*, fled to Delhi, and the Hindus took possession of Arangal, which was thus entirely lost. About the same time, one of the relations of Kanya Nāyak whom the Sultān had sent to Kambala, apostatised from Islam and stirred up a revolt. The land of Kambala also was thus lost, and fell into the hands of the Hindus." †

It is evident from these two extracts that the government of the kingdom of Kambila, which was destroyed in 1327, was entrusted by the Sultān to a relation of Kanya Nāyak of Warrangal who embraced Islam. But this person, having apostatised from his adopted faith, reverted to Hinduism, and by stirring up a rebellion, asserted his independence in or about 1344 A. D.

* E.D. vi. pp. 614-15

† *Ibid* pp. 245-6.

VIJAYANAGARA

The name of the relation of Kanya Nāyak who successfully headed the rebellion of Kambila against the Sultān is nowhere disclosed. It is, however, possible to discover his name by an investigation of the inscriptions belonging to this period. Judging from the position of Kambila as described by the Mussalman historians, it should have extended from the Southern frontier of the province of Dēvagiri to Kampili on the Tungabhadra from which its name is evidently derived.* Who was the prince or king that was ruling this region from 1327 to 1344? It is stated in the Kāpalūr plates dated 1335 that Harihara, son of Sangama, a descendant of Yadu, was ruling this part of the country from his capital Kuñjarakōna on the Tungabhadra.† The same information is conveyed by another grant dated in the same year coming from the Bāgēpalli tālūka of the Kōlār district.‡ As these grants are declared spurious, the value of their evidence has become vitiated, and they cannot be of much use in the present discussion. There are other genuine records which should be considered in this context. It is stated in an epigraph of Atakalagunda in the Kurnool district that Harihara I was ruling this part of the country in 1339 from his *nelevidu* at Gutti.§ According to an inscription dated 1340, the country round Bādāmi in the Bijāpūr district was governed by king Harihara. He bore the titles *mahāmarḍalēśvara*, *arirāyavibhāla*, *bhāshagetappuva-rāyara-gaṇḍa*, and *pūrvapāścima samudrādhipati*.¶ It is stated in an unpublished inscription of the same date coming from the Kurnool district that Harihara was ruling the country in the neighbourhood

* Mumtakab-al-lubdā, Part II, p. 7.

† NDI, i. Cp. 16.

‡ EC. x. Bg. 70.

§ LR. Vol. 23: pp. 62-63.

¶ MA. x. p. 6.

ORIGIN OF THE EMPIRE

of the Śrīsaila mountain.* This is confirmed by a third inscription dated 1344, according to which Harihara's brother Bukka was ruling from Vidyā-nagara.† By 1342, the authority of Harihara was recognised on the coast of Konkan. Ibn Battūta who visited Konkan in 1342, states that Jamāl-ad-Din, the Sultān of Honawar, was the subordinate of a Hindu king called Haryab,‡ who has been identified with Hariyappa or Harihara I of Vijayanagara.

The evidence of the inscriptions and Battūta make it clear that at least from 1339 Harihara I was governing the country over which Kampiladēva ruled before 1327. It should be borne in mind that this country was included, according to Barnī, in the dominions of the Sultān of Delhi until 1344, when, owing to the successful rebellion of its governor, it became independent. It follows from this that Harihara I of Vijayanagara and the Sultān of Delhi were holding sway over this region simultaneously between 1339 and 1344. This could not have happened if both of them were independent monarchs. It could have been only possible, if one of them chanced to be a subordinate of the other. Of the two, the Sultān of Delhi could not have been a subordinate of Harihara. Therefore, Harihara should have been a subordinate of the Sultān. As he was ruling the territories of the old kingdom of Kambila about 1340, as a subordinate of the Sultān of Delhi, he should have been that relation of Kanya Nāyak whom the Sultān appointed as the governor of Kambila sometime before 1344, but who stirred up in that year a rebellion against his

* Mac. Mrs. 15-5-33. pp. 307-14.

† E.C. x. Mb. 158. Sewell: *Historical Inscriptions* p. 189, 1.

‡ Ibn Battūta: *Travels in Asia and Africa*, (Broadway Travellers) p. 230.

VIJAYANAGARA

master, and asserted his independence. Harihara appears to have been a follower of Islam at the time of his appointment to the governorship; but he soon abandoned it, and reverted to the faith of his fathers.^{*} His reconversion to Hinduism which was the first act of his rebellion might have been actuated by considerations not purely religious. Probably the rebellion which was in essence a Hindu protest against the aggressive onslaughts of Islam could not have been as successful as it was but for Harihara's reconversion.

Section 2 :—Who was this Harihara? Very little is known of the origin and the early history of his family. Though the information on the subject is very scanty, some attempts have already been made to reconstruct the story of his ancestors. It is said that Harihara's family was connected with the Kadambas of Banavāse. † A passage from Nikitin is cited in support of this statement: "The Hindu Sultān, Kadam," says he, "is a very powerful prince. He possesses a numerous army, and resides on a mountain at Bicheneghar." ‡ The word 'Kadam' in this passage is the name of the Vijayanagara king, and not of his family. Therefore, there is no reason to suppose that the ancestors of Harihara had any

* It is interesting to note that Bukka I, the younger brother of Harihara had a Muhammadan son. An imperfectly dated inscription from Simoga (C. 65,) mentions Gengu Salīr, son of Bukkāna Vodeyar. The date of the inscription as engraved is Śākavarṣa sahastrada Viśrama varṣada. The expression sahastrada means, 'one thousand and', and it is evident that the engraver had omitted something after 'and'. Bl. 3, dated about 1397, refers to the rebuilding of the gopura at Bellur which Ganga Salīr, the Turukā of Kallubārage had come and burnt. The Ganga Salīr mentioned in Bl. 3, appears to be the same as the Ganga Salīr of C. 65, for the names of these two persons agree, and they lived about the same time. It is not unlikely that Bukkāna Vodeyar had a son who was a Muhammadan.

† Heras: *The Beginnings* p. 65.

‡ Nikitin: *India in the Sixteenth Century*: (Hok. Soc.) p. 29.

ORIGIN OF THE EMPIRE

connection with the Kadambas of Banavāse or any other place. Again, it is suggested that 'the ancestors of the first dynasty of Vijayanagara were the members of the famous family of Kēśavadandanātha,' * who was one of the officers of Ballāla II. Three arguments are brought forward in support of this contention :—

- (1) Kēśavadandanātha's family is 'the only Yādava family found in the inscriptions besides the ruling family of the Hoysalas'. And Harihara and his brothers trace their descent from the same family.
- (2) Kēśavadandanātha's family, 'just as the family of Sangama', is called a 'Karnāṭa family.'
- (3) Several names of the members of one family resemble those of the other. †

None of these arguments can establish the connection of the family of Harihara with that of Kēśavadandanātha. In the first place, Kēśava's family was not the only one besides the Hoysalas to claim descent from the mythical hero, Yadu. The Sēunas of Dēvagiri, the Yādavarāyas of Candragiri, ‡ and the Pāṇḍyas of Ucchangi claimed a similar descent. Therefore, the ancestors of Harihara may be said to have been connected with any one of them. Secondly, there is no justification for calling Harihara's family a 'Karnāṭa family.' It is, no doubt, true that in one inscription, Sangama, the father of Harihara is said to have enabled the Lakṣmi of Karnāṭa *dēśa* to wear her ear-rings; §

* Heras : *The Beginnings* p. 76.

† *ibid.* pp. 75-76.

‡ T. T. Devasthānam Inscriptions. Vol. I p. 101. Śāyaṇa's Subhāṣita : *Rīya Cāṭupaddhati* : Md. Gov. Or. Ms. Lb.

*Sindhus-candrasyā bandhur-vanaṁ-idaṁ-api-tallakṣma sāraṅga kīryam
Sarīrye-candrakāntādaḥati na rajani pīlayētvaṁ tadiyā
Bhūpāni Śrī Rāunganāthām Yadukula-tlakam bhavyo-kṛtobhājita
Brūte vīdveśi-yogam nyāpatinī-abhajat-bhīti-mai jīta-nīthi. ||*

§ E.C. viii TL. 206, Nr. 69; xli Pg. 69.

VIJAYANAGARA

but this cannot be taken to mean that Sangama and therefore his son belonged to a family called the 'Karnāṭa family.' What all we can say with reason is that Sangama ruled somewhere in the Karnāṭa country; but that is a different proposition. The mere fact that the families of Kēśavadanānātha and Harihara ruled in Karnāṭa, does not unite them, making them thereby a single family. Lastly, similarity of names cannot be taken as a serious argument, since such similarity may be discovered between the names of several other families of the time. Therefore the suggested connection between the families of Kēśavadanānātha and Harihara should be considered improbable; and if it is necessary to discover the origin of the family of Harihara, an attempt should be made to explore sources other than those mentioned above.

The inscriptions of Harihara I and his successors yield some information, though scanty, about his father and grandfather. The name of his father was Sangama, and he is said to have been a powerful chief, though nothing definite is known about his achievements.* The father of Sangama was a chief called Bukka who is occasionally mentioned in the records of his descendants.† An epigraph dated 1314 A.D. coming from

* However, in a copper-plate grant attributed to King Harihara II, (*MAR.* 1918, p. 50) some of his exploits are enumerated. "He performed the sixteen great gifts in Rāmēśvaram and other holy places. Quickly damming the Kāverī when in full flood, he crossed over, and seizing the enemy alive, took possession of his Tāha kingdom (Tanjore) and the city of Śrīrangapattana. He conquered Cēra, Cōla, and Pāṇḍya and together with the lord of Mādura Mānabhūṣa, the Turuṣka, and the Gajapati king." The inscription in which this passage occurs is a forgery of the 16th century; for, (1) the passage is bodily taken from the *prāfasi* of the Tuluva kings describing the campaigns of Narasa Nāyaka; and (2) it does not occur in the *prāfasi* of the First Dynasty in any inscription excepting the present. Therefore, Sangama may be said to have become famous, only on account of his sons; but for them his name would not have come down to posterity.

ORIGIN OF THE EMPIRE

Gōzalavīdu in the Kanigiri tālūka of the Nellore district mentions a Bukkarāya Vodayalu bearing the titles of *samasta bhuvanāśraya, pañcamahāśabda, maṇḍaleśvara, mūrurāyara-gaṇḍa, arirāya vibhāla, bhāṣadappuvarāya-gaṇḍa, navakhanda prthviśvara, and Virūpākṣadēva divya śri pādapadmārādhaka.** It must be noted that the first three titles were never made use of by the Vijayanagara kings; the third is especially interesting, as it denotes that Bukkarāya Vodayalu was an ordinary chief, a mere *maṇḍaleśvara*. Therefore, the inscription certainly belongs to a period anterior to the establishment of the kingdom of Vijayanagara; and the titles, *arirāya vibhāla, bhāṣadappuvarāya-gaṇḍa, Virūpākṣadēva divya śri pādapadmārādhaka* which are peculiar to the descendants of Sangama, point out that this Bukkarāya Vodayalu should have also been a member of the family. Having these titles and the date of the inscription in view, it is not possible to avoid the conclusion that Bukkarāya Vodayalu mentioned therein is the same as the father of Sangama referred to above. †

— NDI. II. Kg. 7.

† The identification was made 27 years ago by Messrs. Butterworth and Venugopala Cetty in the last volume of the *Nellore District Inscriptions*, p. 1467. But the Rev. Fr. Heras does not agree with them. "Messrs. Butterworth and Venugopala Cetty with the preconceived idea that all the Vijayanagara dynasties are Telugu, are inclined to identify Sangama's father with a chief named Bukkarāya Odayalu who receives several honorific titles in an inscription at the Nellore district." "But the father of this Bukkarāya Odayalu seems to be a Reddi chief." *The Beginnings*, p. 74.

If Fr. Heras had studied the question calmly, he would have agreed with Messrs. Butterworth and Venugopala Cetty. The inscription does not mention the father of this 'Bukkarāya Odayalu' at all. However, it mentions the donor Gangi Reddi of Iḍumakanṭi family, and his parents, Peddi Reddi and Cānasāni. The text of the inscription runs thus :—
 స్వాన్ని సమస్తభవనాశ్రయ పంచవాళ్లు మండలేశ్వర మానురాయరగండ
 అరికాయవిథాళ చావదష్టవరాయగండ నమాండపుట్టిశ్వర విశ్వాపాణిదేవ
 దివ్య తీపాదపద్మారాధకైన తృపుక్కరాయవిడయల నట (ఱ) యనుచు

VIJAYANAGARA

Therefore, the present grant makes it quite clear that Bukka, the grandfather of Harihara I, was holding sway about A.D. 1314 over a portion of the Nellore district. It is a matter of common knowledge that this region formed part of the Kākatiya kingdom which Muhammad bin Tughlak had overthrown in 1323 A.D. Pratāparudra II, who had been liberated from his imprisonment by some of his officers, exercised some sort of authority over this part of his kingdom until 1330. Bukkarāya Vodayalu of the Gōzalavīdu inscription should have been a subordinate of Pratāparudra II.

/ The information gleaned from the inscriptions and the contemporary writers about the ancestors of Harihara I may be summarised in a few sentences. His grandfather, Bukkarāya Vodayalu was holding sway over a portion of the Nellore district as a subordinate of Pratāparudra II about 1314 A.D. Nothing, however, is known about his father Sangama except that he begot five sons who established the kingdom of

కండి గోరెడ్డి నాచ స్వత్సి తీకకవ్వు లొలు రాజు అనశి
అనంద సంవత్సర వైచాథ గాను॥ కండి పెద్దిరెడ్డికిని తల్లి చానసానికిని &c.
It has been correctly rendered into English by Messrs. Butterworth and Venugopala Čeṭṭi. "Idumakanṭi Gangi Reddi Gāru the servant of (Hail) Bukkarāya Vodayalu . . . gave . . . for the religious merit of his (Gangi Reddi's) father Peddi Reddi and his mother Cānasāni &c." It is not known how Fr. Heras got the idea that Bukkarāya Vodayalu's father was a 'Reddi chief' at any rate, he could not have been indebted to the text of the inscription which is quite clear on the point. Another writer attempts to identify Bukkarāya Vodayalu of the inscription with Bukka I. "The fact of Bukka I's patronage to a Telugu poet or even of his having under him a Telugu governor—Idumakanṭi Gangi Reddi Gāru in Śaka 1314 (Butterworth, Nellore Inscriptions II, p. 643) does not necessarily mean that Bukka was of Telugu origin." (Jr. Bom. Hist. Soc. Vol. II, p. 117). The identification is wrong, for, in the first place, the date of the inscription is Śaka 1236, and not Śaka 1314. Secondly, Bukka I died about Śaka 1300, therefore, he could not be reigning in Śaka 1314, some fourteen years after his death. If the inscription did really belong to a subordinate of Bukka I, then it establishes that he was of Telugu origin, since, ruling as he did in Śaka 1236, in Nellore, he should have been a subordinate of the Kākatiya king, Pratāparudra II.

ORIGIN OF THE EMPIRE

Vijayanagara. (Harihara I, the eldest of Sangama's sons, was related to Kanya Nayak who began to rule at Warrangal in 1344. He embraced Islam some years before that date, and was consequently appointed by Muhammad bin Tughlak as the governor of the kingdom of Kampila which he overthrew in 1327. He ruled his province at first from Kuñjarakōna, and subsequently from Vijayanagara. He reverted to Hinduism sometime before 1344, and stirring up a revolt against the Sultān, became independent.

CHAPTER III.

THE KĀKATIYAS AND THE FOUNDERS OF VIJAYANAGARA

Section 1:—The connection of the founders of Vijayanagara with the Kākatiyas suggested in the previous chapter, is also shown though indirectly by the crest of the kings of Vijayanagara as well as some features of their administrative system.

The Crest.—It is well-known that ‘varāha’ or the boar was the crest of the four dynasties that ruled over Vijayanagara. What was the source from which they obtained it? (The boar crest was at first made use of by the Cālukyas of Bādāmi; and it was inherited from them by all the branches of the family, who adopted it, with a few modifications.) The Cālukyas of Kalyāṇi who established a wide-spread empire in the Deccan made the boar crest the symbol of their imperial power. The feudatory families which recognised their overlordship were profoundly influenced by the manners of their court and methods of administration. All of them copied the ways of their sovereigns; they even modelled their *praśastis* on that of the royal family. The Kākatiyas seem to have gone a step further; they adopted also the royal crest.

After the fall of the Cālukyas, the three monarchies which stepped into their place fostered the old administrative institutions with a few changes here and there. But the old royal crest disappeared everywhere except in Telingāna. The Sēunas made use of the Garuda crest, and the Hoysalas, the tiger. (The Kākatiyas alone had shown respect to the Cālukyan

ORIGIN OF THE EMPIRE

boar. It is mentioned for the first time in the inscriptions of Prōla II. He is said to have marked the breast of his enemy, Gunda of Mantrakūṭa "with the sign of a boar." * The image of the Kākatiya boar is also found engraved on the seals of the copper-plates of Gaṇapati; † and it is also engraved at the top of some of the stone inscriptions of Pratāparudra II. ‡

The founders of Vijayanagara should, therefore, have borrowed their crest only from the Kākatiyas, for no other royal house made use of it at the time of the birth of the new kingdom.) One peculiarity which is common to the Kākatiya and Vijayanagara crests establishes, in our view, the connection between them more firmly. On the seals attached to the inscriptions of Gaṇapati and Pratāparudra II, the figure of a dagger is engraved in front of the boar; the dagger is also carved on the Vijayanagara seals, but in a slightly different manner. Whereas the dagger in the Kākatiya seals is made to stand on its hilt, its position is reversed in the Vijayanagara seals, where it is made to stand on the point. Notwithstanding this small difference, it may be confidently asserted that the founders of Vijayanagara were indebted to the Kākatiyas for their crest.

*Section 2:—The Administrative Features:—*The founders of Vijayanagara seem to have modelled their administrative machinery to some extent on that of the Kākatiyas. (a) The administrative divisions that were in vogue in the Vijayanagara kingdom were either copied or evolved from those obtaining in the dominions of the Kākatiyas. The village served as the foundation

* *IA.* x. p 17.

† *EI.* xviii. See the plate opposite to p. 351.

‡ It is engraved on the top of an inscription at Nandalur by the side of the eastern *gopura* of the Cokkanāthaswāmi temple.

VIJAYANAGARA

on which the whole fabric rested. A few villages were grouped together to form what was known as *sthala*. A few *sthalas* constituted a *nādu*; a few *nādus* formed a *sīma*; and a few *sīmas* became a *rājya*. This system of grouping the divisions of administration was not entirely created by Harihara I or his successors. What they had done was only to bring the scattered elements which they found existing under a system. The *sthala* and the *rājya** are occasionally met with in the Hoysala and the Sēuna inscriptions; but they do not seem to connote artificial sub-divisions of territory created for the sake of administrative convenience. There is reason to believe that the Kākatiya monarchs, especially Rudrāmbā and Pratāparudra, made a conscious effort to overhaul the administrative machinery of their kingdom. An examination of the lithic records of their time reveals the existence of administrative divisions that bear a close kinship to those obtaining under Vijayanagara. The *sthala* may be taken up for consideration at first:—

Reference.	Date.	Name of the <i>sthala</i> .
NDI. O. 139 ..	1218-19	Nellore.
P. 37 ...	"	Padiyāla.
Telingāna Inscriptions, Kākatiya. No. 54 ..	1267	Pānugantī.
NDI. D. 1 ...	1272-73	Pōligānda.
" D. 72 ..	1272-73	Addanki.
" D. 101 ...	1273-74	Arulūru. Pendlūru.

* The names of the *rājyas* of Nidugal, Kundūpi and Sētu are met with in the inscriptions of Ballāla III. These were independent kingdoms which he inherited or conquered. After their acquisition by Ballāla III, in spite of the fact that they had a common ruler, they were still spoken of as *rājyas*, owing probably to the force of habit. They were in no sense artificial units of territory created for administrative purposes.

ORIGIN OF THE EMPIRE

Reference.		Date.	Name of the <i>sthala</i> .
MER. 285 of 1893			
SII. IV No. 1152.	...	1278	(?)
NDI. O. 53	..	1293-4	Ravinūtala.
" O. 129	..	1293-4	Ravinūtala.
MER. 565 of 1909	...	1299	{ Gurimadala, Pingala.
" A. 10 of 1918. 19.		1303	Nandyāla.
NDI. O. 54	...	1306	Cadalavāda.
MER. 715 of 1921	...	1317	Kondūri.
NDI. Kr. 28	..	1328-29	Pūngināti.

The artificial character of the *sthala*s is brought out clearly by two facts : (a) Each *sthala* was a group consisting of a few villages. O. 101 refers to 8 villages included in the *sthala*s of Aralūru and Peṇḍlūru. MER. 715 of 1921 alludes to 18 villages of Kondūri *sthala*. (b) Each *sthala* was an artificial division created to suit administrative convenience. It was placed in charge of an officer sometimes called a *sādhvaka*. D. 72 mentions the *sādhyaka* of the *sthala* of Addanki. O. 139 refers to the ruler of the Nellore *sthala*. The Telingāna inscription (Kākatiya No. 34) refers to the ruler of the Pānuganṭi *sthala*.

In some parts of the kingdom, in the place of the *sthala*, we meet with the *kampaya* :—

Reference.		Date.	Name of <i>kampaya</i> .
NDI. U. 48	..	1252-3	Cilukapādu.
" D. 25	..	1254-5	Amavakalamāri.
" D. 28	...	1254-5	Amavankalamāri.

VIJAYANAGARA

Over the *sthala* and the *kampana* was the *nādu* :—

Reference.		Date.	Name of the <i>nādu</i> .
NDI. O. 139	...	1218-19	Pāka.
MER. 196 of 1905	..	1260	Kamma. Pūngi.
„ 333 of 1915	...	1277	Anumakonda. Pottapi.
„ 406 of 1911	...	1287	Mulki Paruva.
NDI. O. 129	..	1293-94	Kamma.
O. 53	...	1293-94	do.
Kr. 1	...	1315-16	Pūngi.
Kr. 23	...	”	do.
MER. 243 of 1897	...	”	Pāka.

The next sub-division, *sīma* appears but rarely in the Kākatīya inscriptions. Mulkinādu *sīma* and its sub-division Mukkanti *nādu* are referred to in an inscription of Cennūr in the Cudappah district dated A. D. 1314 * and Kandukūr *sīma* is mentioned in the last of Pratāparudra's inscriptions which is dated 1329-30. † The earliest record of Vēmaya Reddi dated 1335 also refers to Ammanavabrōli *sīma*. ‡ Therefore, it is certain that ' *sīma*' was just coming into use during the latter half of Pratāparudra II's reign.

No administrative division higher than *sīma*, seems to have been known to the Kākatīyas; but Kr. 28 seems to suggest that a higher administrative district was in fact in existence: it mentions the village of 'Arumurigulla included in the *sthala* of Pūnginādu

* LR, viii pp. 85-86.

† NDI, ii Kr. 28; Sewell: *Historical Inscriptions* p. 183.

‡ MAR. 1920: Part I. p. 11.

ORIGIN OF THE EMPIRE

belonging to Udayagiri in our kingdom,' and speaks of 'the villages of the Kandukūri *sīma*.' It is evident that the highest district was *durga*; and *sīma*, *nādu* and *sthala* came after it. This is not improbable; for the Reddi inscription already mentioned brings to our notice a similar organisation; it refers to the village of Rāmā-tīrtham in the Ammanavabrolī *sīma*, in the Śrīsaila *bhumi*.* The internal organisation of the Kākatiya kingdom is thus seen to be similar to that of Vijayanagara. This similarity could not have been the result of accidental development; for the same kind of organisation was also obtaining in the kingdom of Konḍavidū, which was established by one of the officers of Pratāparudra II, in a part of the Kākatiya dominions. The existence of the same administrative divisions arranged more or less in a similar fashion points to some intimate connection between the kingdoms of Warrangal and Vijayanagara which has not yet been recognised. Probably the founders of Vijayanagara, like Prōlaya Vēma Reddi, were also in the service of the Kākatiyas.

One interesting point should be noticed in this connection. *Sthala* and *rājya*, as pointed out already, are occasionally met with in the Hoysala, the Sēuna and the Cālukya inscriptions; but the term *sīma* is conspicuous by its absence. It makes its appearance for the first time during the last days of the Kākatiyas, and came into universal use under the Reddis and the Rāyas of Vijayanagara. As it was unknown outside the Telugu country in the pre-Vijayanagara days, its presence in the inscriptions of the Canarese districts during the time of the Rāyas shows that it was introduced by them when they established their mastery

* M.A.R. 1920 Part I, p. 11.

VIJAYANAGARA

over the Karnāṭa country. *Sīma*, therefore, indicates that the organisation of administrative divisions of which it was a part originally came into vogue on the east coast, and it gradually spread westwards with the expansion of the kingdom of Vijayanagara.

Section 3 :—(b) The Nāyakara System:—The word *nāyakara* or *nāyankara* is familiar to all students of Vijayanagara institutions. It was the name given to the tenure under which the *nāyakas* or the *amara-nāyakas*, as they were sometimes called, held land of the Rāyas. The features of this tenure are made familiar to us by Nuniz who seems to have studied it with some care.

“ All the land belongs to the king, and from his hand the captains hold it.” * “ These nobles are like renters who hold all the land from the king.” “ They are obliged to maintain six lakhs of soldiers, that is six hundred thousand men and twenty six thousand horses.” “ They are obliged to maintain” several elephants. In addition to these, “ they also pay to him every year sixty lakhs of rents as royal dues.” †

The Rāya distributed land among his *nāyakas* so that they might maintain troops for his service. They had to provide him with foot soldiers, horses, and elephants; moreover, they were obliged to pay a tax on their holdings. If they failed to fulfil any one of these conditions, they were severely dealt with, and their estates were confiscated by the government. ‡

This method of distributing land among the *nāyakas* was in practice since the early days of the

* Sewell: *FE*, p. 379.

† *Ibid.* p. 379.

‡ *Ibid.* p. 389.

ORIGIN OF THE EMPIRE

First Dynasty. An inscription dated 1339 mentions a certain Poddilapalli Singama Nāyaka who held the village of Dhēnuvakoṇḍa as his *nāyakara*. * According to another dated 1352, the son of the *Mahāsūvantādhipati* Balavankada Anki Nāyaka was holding Añjadu-nādu as his *nāyakara*. † Another dated 1392 refers probably to the *nāyakara* of Tirumalanātha, the grandson of Teppada Nāgaṇṇa. ‡ Another dated 1412 alludes to Sōmagandanahalli of Hirasu nādu ‘belonging to the office of *nāyaka*’ of Hiriya Mudiya Nāyaka. § Another dated 1418 refers to Hammīra nādu ‘belonging to the office of *nāyaka*’ of Jāka Mudde Nāyaka. ¶

The *Nāyakara* System has been hitherto regarded as an institution peculiar to the kingdom of Vijayanagara. No trace of *nāyakara* can be discovered in the numerous records of the Hoysalas, the Sēunas and the Cālukyas. A study of the inscriptions of the Kākatiyas brings to light the source from which the Rāyas of Vijayanagara got this system of land tenure. It is stated in an inscription of 1279 that Rudrāmbā granted some place (name effaced) as *nāyakara* to Bolli Nāyaka who was her body-guard. || According to a Gaṇapavaram epigraph dated 1292, Pratāpakumāra Rudradēva Mahārāja granted some place as his *nāyakara* to *Mahāpradhāni* Gangidēva. ** Another

* *NDI*, ii. O. 35.

† *EC*, ix. Dv. 29. తమ్మ నాయ్కరిగే సెలున.

‡ *EC*, x. Bg. 15. తమ్మగే సెలువ.

§ *EC*, ix. An. 44. “ తమ్మ నాయుకే తనగేసెలువ.”

¶ *EC*, ix. An. 4. “ తమ్మ నాయుకే తనగేసెలువ.”

|| *SII*, Vol. iv. 705 (*AR*, 254 of 1892).

** *Telugu Inscriptions*: Kākatiya 43.

VIJAYANAGARA

from Mēllaceruvu dated 1311 mentions the *nāyankara* which Pratāparudradēva Mahārāja granted to a certain Cāmi Yerrāpṛeggeda.* Another inscription of the same date coming from Dāmagallu in the Kurnool district mentions two villages which Pratāparudra granted to a certain Videmu Kommarāju as his *nāyakara*.† A Gaṇapēśvaram grant of 1313 alludes to 'Velanāti *nāyaka-sthalavṛtti*' which the Kākatiya king gave to his *angarakṣas* Pōlāya Nāyaḍu and Kāli Nāyaḍu.‡ Lastly, a Penumalli epigraph of 1314 records the grant of twenty-two villages which Pratāparudradēva Mahārāja made to his servant Erreya, 'the gate-keeper of the royal palace,' for his *nāyankara*.§

The instances mentioned above make it clear that *nāyankara* was an institution which was in existence during the time of the last two Kākatiya rulers. In fact, tradition attributes the introduction of this system to Pratāparudra II. According to the *Pratāpacaritra*, Pratāparudra entrusted the defence of his capital to 77 Velama *nāyakas*, and having divided his kingdom into seventy-seven districts, he distributed them ¶ among the *nāyakas*, so that they might efficiently perform their task. This tradition appears to be based on fact; for the Kaluvacēru grant of Anitalli dated 1423 informs us that Kāpaya Nāyaka, who, subsequent to the death of Pratāparudra, having expelled Muhammadans, became the king of Telingāna was served by seventy-five *nāyakas*.|| The real author of the reform was probably the queen Rudrāmbā herself. Tradition might have wrongly attributed its origin to

* *ibid.* 50.

† *L.R.* xv. p. 287.

‡ *S.I.T.* Vol. iv 952 (*A.R.* 135 of 1893).

§ *M.E.R.* 131 of 1917.

¶ *Pratāpacaritra ASPP*, vii, p. 287-8.

|| *ASPP*, ii, p. 107.

ORIGIN OF THE EMPIRE

her grandson under whom the *Nāyakara* System came into force.

Whatever might be the manner in which the *Nāyankara* System had arisen, there is no doubt that it came into practice for the first time during the reigns of the last two Kākatiya monarchs. Since the system was unknown in every part of South India and Deccan except in Telingāna, the Rāyas of Vijayanagara, must have inherited it from the rulers of that country.

CHAPTER IV

THE EARLY VIJAYANAGARA KINGS AND THE TELUGU COUNTRY

Section 1:—The foregoing study makes it abundantly clear that the founders of the Vijayanagara kingdom came from the Telugu country included in the erstwhile Kākatiya kingdom. But an objection is urged against the ‘Telugu origin’, on the ground that both Bukka I and Harihara II are said to have defeated the Āndhras and the Kālingas. Since no victory over the Āndhras is mentioned in the inscriptions of Harihara I, it has been suggested that after the death of Harihara, ‘the Āndhra country apparently rebelled against Bukka I.’ This was the first of a series of rebellions which did not terminate before 1401. “These rebellions of the Telugu country against early Vijayanagara rulers prove that the latter were not acknowledged by the Telugus, a thing which can hardly be believed, if the family of Sangama is supposed to be a Telugu family.” *

To meet the objection in a satisfactory manner, it is necessary to discuss the history of the Telugu country after the fall of Warrangal in 1323. Barnī states that the kingdom of Tilang was annexed to the empire of Delhi. “The name of Arangal,” he says, “was changed into Sultānpūr, and all the country of Tilang was conquered.” Pratāparudra II was taken

* Heras: *The Begumālī*: pp. 118-121. Fr. Heras interprets literally the conventional verses which appear in most of the inscriptions describing the mythical conquests of the donors. This method of interpretation, if followed logically, would lead to absurd conclusions. Scholars who are not familiar with the hyperbolic descriptions indulged in by the authors of the *prafasti*s should be cautious, if they want to avoid mistakes, in attempting to interpret them.

ORIGIN OF THE EMPIRE

prisoner, and despatched to Delhi under the charge of Malik Bedar who had been created Kadar Khān, and Khwāja Hāji, *naib* of *arizi mamālik*; * but according to Shams-i-Siraj Afif, Pratāparudra, ‘the *rāja* of Telingāna’ ‘died on the road’ to Delhi. † It would seem, therefore, that the Telugu country was subjugated, and the last of the Kākatiyas died, while being marched to Delhi as a prisoner in 1323. As a matter of fact, however, Pratāparudra seems to have lived probably until 1330; ‡ and the kingdom of the Kākatiyas not only did not perish with the fall of Warrangal, but survived a few years longer, when it appears to have succumbed to the forces of disintegration which usually attacked Indian kingdoms after some great disaster.

The political condition of the Telugu country after the fall of the Kākatiyas is described in an inscription dated 1428 A. D., i.e., exactly a century after the capture of Warrangal by the Mussalmans. Though the information, contained in the record should be considered tradition, its correctness is vouchsafed by contemporary documents. “After Pratāparudra (II) died in freedom, his kingdom was occupied by the Mussalmans. Then Prōlaya Nāyaka rescued the earth from the Muhammadans, just as Varāha rescued it from the waters of the ocean. When Prōlaya became the guest of the *swarga* (i.e., died), Kāpaya Nāyaka, whose valour resembled that of the Sun, assumed control over his kingdom by the command of Viśvēśvara. Then king Kāpaya whose lotus feet were served by seventy-five *nāyakas* protected the earth by the mercy of Viśvēśvara. King Kāpaya not only restored to Brāhmans, the *agrahāras* which were seized by the Muhammadans, but granted them several afresh. When

* *ED.* iii. p. 233.

† *ibid.* p. 237.

‡ *NDI.* ii. Kr. 28.

VIJAYANAGARA

Kāpaya went to heaven to serve the feet of Viśvēśvara whom he had already served in various ways on earth, the *nāyakas* retired to their respective places where they began to rule independently." *

The first point that deserves attention in the above passage is the condition of Pratāparudra at the time of his death. It is said that he died 'in freedom', although the evidence of the Muhammadan historians would have us believe that the event took place while he was in captivity. Surprising as the statement is, it does not seem to be altogether void of truth. According to an inscription of Santamagalūru, Pratāparudra was ruling in 1326. † Another inscription dated 1330 registers the grant of land to the temple of Bhramarāmēśvara of Ārumūrugulla by the king himself. ‡ These inscriptions make it clear that Pratāparudra was not only alive after 1328, but was ruling his kingdom. How is it possible to reconcile this inference with the explicit statement of Shams-i-Sirāj Afif that Pratāparudra died in captivity on his way to Delhi? There seems to be but one way out of the difficulty. If it be supposed that an attempt was made by the subjects of the captive king to liberate him from the custody of the officers to whom his safe conduct was entrusted, and that this attempt resulted in a promiscuous fight, during the course of which the prisoner had disappeared, the officers might assume that he died in the fight, and report accordingly to the Sultān. And the historian, Sirāj Afif who obtained his information from the court, might have incorporated it in his work believing that it was accurate. It is not improbable that what actually had taken place was similar to what has been

* ASPP. II. pp. 93-112.

† MER. 308 of 1915.

‡ NDL. II. Kr. 28.

ORIGIN OF THE EMPIRE

suggested. According to an old tradition, Pratāparudra who was imprisoned by the Mussalmans, was subsequently released.* Singama of the Rēcarla family, one of the officers of Pratāparudra bore the title, *rāyabandīvīmōcaka* or the liberator of the king from captivity.† Since this title is mentioned in the inscriptions of the Rēcarla family as early as 1369 it is not unlikely that Singama must have performed some action to deserve it.‡ As Pratāparudra was made captive only once, it is probable that Singama should have earned the title, by securing his release on the occasion.

Of the successors of Pratāparudra mentioned in the inscription of 1423, not much is known. No doubt the names of Prōlaya and Kāpaya are mentioned in a few epigraphs of the time;§ but nothing of importance is recorded about their doings. The period of their rule appears to have been very short, as several independent kingdoms came into being by 1385, or a little later. The most important of them were the kingdoms of (1) Warrangal, (2) Rācakonḍa, (3) Kondavīdu, and (4) Kōrukonḍa. As all these states excepting the last came into intimate contact with the kingdom of Vijayanagara, a brief account of each of them may not be out of place.

Section 2:— (1) Warrangal.—Warrangal, and together with it, the province of Telingāna properly so called remained in the hands of the Mussalmans until 1344. Sultān Muhammad who visited the place in 1386 made fresh arrangements for the government of the province. He divided Telingāna into two districts and appointed separate officers to govern

* cf. *ASPP*, iii pp. 60-61.

† *V.V. Mac. MSS.* 14-4-17

‡ *VVC. App.* 4, p. 24.

§ *SII.* iv, 950; *The Stylist* i, 2,

VIJAYANAGARA

them.* According to the new arrangement, Nusrat Khān became the ruler of the western district with his capital at Bīdar; and Malik Makbūl or Kābūl took charge of the eastern district, having his headquarters at Warrangal. Sultān Muhammad seems to have shown much wisdom in the choice of the new governors, especially the latter. Malik Makbūl was an Andhra by birth, and he was known as Kattu before he became a follower of the Prophet. It is said that he was 'a man of high position in his tribe, and he had attracted the favour of the *rāi* of that country.' He was one of those who were taken prisoners to Delhi after the capture of Warrangal. When he reached the metropolis, he presented himself to the Sultān, 'and made his profession of the Muhammadan faith. The Sultān gave him the name of Makbūl' on conversion, and perceiving 'in him many marks of sagacity and intelligence made him deputy-*Wazir* of Delhi.'† His appointment as the governor of Warrangal was probably due to the Sultān's belief that Malik Makbūl who was a son of the soil would be able to exercise the imperial authority in the conquered province more successfully than a complete stranger. The hopes of the Sultān were not fulfilled; for Makbūl had to face the strong opposition of the Hindu chiefs. One of them whom the Muhammadan historians variously call, Kanya Nāyak, Kanya Paik, Kaba Nāyand and Krṣṇa Nāyak 'gathered strength in the country,' and stirring up a revolt, forced Makbūl, the *naib wazier* to flee to Delhi in or about 1344. ‡

Who was this Kanya Nāyak? § According to Ferishta who refers to him as Krṣṇa Nāyak, he was a

* *E.D.* III. p. 243.

† *Ibid.* pp. 367-8.

‡ *Ibid.* p. 245.

§ App. C. Note on Kanya Nāyak.

ORIGIN OF THE EMPIRE

son of Pratāparudra and headed a successful rebellion against the Sultān, and having expelled the governor from Telingāna, as noticed already, he established himself at Warrangal. Later on he aided Zafar Khān to overthrow the Sultān's authority at Dēvagiri; but when Zafar became the king of Gulburga under the name of Alā-ud-Din Hasan Gangu Bahmani, the old friendship was forgotten, and Kṛṣṇa Nāyak had to defend himself against Alā-ud-Din's invasions.* Notwithstanding the surrender of some territory to Alā-ud-Din, Kṛṣṇa Nāyak was able to hold his own against the Mussalmans. Therefore, Kṛṣṇa Nāyak played an important part in the history of Telingāna about the middle of the fourteenth century. In fact, he re-established the Hindu independence in the country, and maintained it successfully for nearly thirty years in spite of the persistent attacks of the Mussalmans.

Kanya or Kṛṣṇa Nāyak could not have been the king of the Telingāns whom Bukka I and Harihara II vanquished. In the first place, Kanya was a relation of their family. Secondly, they would not have been so unwise as to invite the hostility of the king of Telingāna who, in virtue of his position in the flank of the Bahmani kingdom, could render to them valuable services, by thwarting Muslim designs upon their territories. As a matter of fact, there seems to have existed some sort of understanding between the royal houses of Warrangal and Vijayanagara. There is reason to believe that the rebellions of Warrangal and Kambīla (the later Vijayanagara) against the Sultān of Delhi were interconnected. The friendship which sprang up at this time was kept up, and whenever the Muhammads became aggressive, the kings of Warrangal and

* Brigg's *Ferishta*. ii. p. 298.

VIJAYANAGARA

Vijayanagara combined their forces to check them. Soon after the accession of Muhammad Shah Bahmani I, the Hindu bankers of his kingdom, instigated by the kings of Warrangal and Vijayanagara, melted down the gold coins which he had recently struck. This act so enraged Muhammad Shah that he put to death several of the offenders. Sometime after this, 'the *rājas* of Beejanuggur and Tulingāṇa demanded restitution of the territories wrested from them,' by Alā-ud-Din Hasan Gangū. Muhammad Shah remained silent until he felt strong, and then despatched ambassadors to both the Hindu capitals to demand tribute. "The *rāja* of Tulingāṇa upon this deputed his son Vināyak Dēv with an army to recover Kaulās, while the *rāja* of Beejanuggur sent a considerable force to co-operate." * These events which took place before 1362, show that at the time friendly relations obtained between Warrangal and Vijayanagara, and no war took place between them until then.

Kanya Nāyak suffered heavily in his war with Muhammad Shah. He sustained defeats in several engagements, and had to surrender the district of Gōlkonda in addition to large sums of money paid as war indemnity and tribute. † His troubles, however, were not at an end; for, the Velamas of Rācakonda who seem to have entered into an alliance with the Muhammadans most unpatriotically invaded his kingdom at the same time. His affairs seem to have reached a crisis. He was completely exhausted owing to his war with the Mussalmans. His friend, the king of Vijayanagara was not in a position to send him assistance on account of the invasion of his kingdom by the Bahmani Sultān. Therefore, he could offer little

* Brigg's *Fortsha*, II, p. 301.

† *ibid.* II, pp. 303-7.

ORIGIN OF THE EMPIRE

or no resistance to the invaders. Anapōta, the chief of Rācakonḍa marched into his kingdom, and captured Warrangal, Bhuvanagiri, and Singapura sometime before 1369.* In a battle that was fought at Bhīmavaram he was killed by Māda, the brother of Anapōta.†

Section 3:— (2) Rācakonḍa :— The Velamas of the Rēcarla family who were in the service of the Kākatiya kings for generations were in possession of the mountainous tract in the Nalgonda district of the present Hyderabad state. Their capital Rācakonḍa from which the kingdom later derived its name was surrounded by a ring of hills which made its position very nearly impregnable. The exact extent of the territory which was under their control is not yet ascertained. The first historical person of the family is Prasāditya who was a contemporary of Gaṇapati and his daughter Rudrāmbā.‡ His sons Venna and Sabbi distinguished themselves as great warriors during the reigns of Rudrāmbā, and her successor, Pratāparudra.§ Yāṭṭa Dācha, the son of Venna, served in Pratāparudra's campaigns against the Pāṇḍyas.¶ His eldest son Singama appears to have fought with the Muhammadans, and secured the liberty of Pratāparudra whom they were carrying away as a prisoner to Delhi. Singama seems to have asserted his independence about 1335. Then began a period of bloody feuds and petty warfare among the various nobles of the country; and they went on unchecked for several decades owing to the uninterrupted progress of anarchy. Singama who seems to have been an

* *VVC.* App. 4 .p. 24.

† *VVC.* Mac. MSS: 14-4-17. బిషువరముకాడ కాపాచేస్తు జంపి అడ్డనాటా
యణ గాయుగోవాళ శీంహరాయసుర్కాల విడుడు ... తెవ్విశాఖు ”

‡ *VVC.* pp. 11-12.

§ *Ibid.* pp. 15-16.

¶ *Ibid.* pp. 22-23.

VIJAYANAGARA

aggressive restless sort of person was assassinated by the Kṣatriyas at the fort of Jallipalli which he was besieging ; * and he was succeeded by Anapōta, his eldest son. The date of Anapōta's accession to the throne is not known. According to one writer the event took place in 1344. † This date should be considered too early; for Singama, his father is said to have defeated king Kāpayā whose earliest inscription is dated in 1346. ‡ Therefore Anapōta's accession must have taken place a little later.

Anapōta adopted the aggressive policy of his father. He is said to have subdued several forts, and extended the boundaries of his principality. Very soon he came into conflict with two states, Warrangal in the north-east and Kondavidū in the south. Although Māda the brother of Anapōta is said to have defeated the Reddis of Kondavidū at Dannālakōṭa, he does not seem to have secured any material advantage. § However, his war with Kanya Nayak of Warrangal was more successful. Anapōta was probably in league with the Bahmani Sultān. He seems to have attacked Kanya while he was engaged in a war with Muhammad Shah Bahmani I; and succeeded sometime before 1369 in capturing Warrangal, Bhuvanagiri, and other places. ¶ It was probably on this occasion that Kanya Nayak met his death while fighting with Māda, as already mentioned. || Therefore, Anapōta's dominions were considerably extended, as a consequence of this war.

It is said that Anapōta's reign came to an end in 1380; but he seems to have ruled for some more years;

* *VVC*. p. 31.

† Virabhadra Row: *HA*, iii. p. 20.

‡ *SIT*. iv. 950.

§ *VVC*. p. 51.

¶ *Ibid App. A.*

|| *VV*, Mac, Mar. 14-4-17

ORIGIN OF THE EMPIRE

for according to the history of the Velugōti family, he inflicted a defeat on the armies of the king of Vijayanagara.* Now this event could have taken place only in 1384, when the Vijayanagara king invaded Telingāna for the first time. An epigraph belonging to the reign of Harihara II of Vijayanagara dated in that year states that when Bukka II went with the army 'to the Orugal country, the Turukas came and attacked him at Kottakonda.'† From the association of the Muhammadan attack on Kottakonda with the despatch of the expedition to Warrangal, it may appear that Warrangal belonged to the Muhammadans; but Warrangal and the surrounding country was not conquered by the Bahmani Sultāns until 1424.‡ It should have been still in the possession of the Velamas who conquered it about 1369. If Anapōta fought with the armies of Vijayanagara, he could have done so only after 1384. Therefore, his death should have taken place sometime later. The object of the expedition was probably to punish Anapōta for the conquest of the territories of Kanya Nāyak, an ally of the Rāya of Vijayanagara. Since the Muhammadans attempted to prevent the army from reaching Warrangal, it is reasonable to believe that there existed at the time some sort of alliance between the Rācakonda chiefs and the Sultāns of Gulburga. Nevertheless, Bukka seems to have won a victory over the Velama chiefs; for Laksmanācārya, the

* "దరూ దస్తీకర కర్నాట హరికో గ్రామశేషు ఖచ్చిందు." *VVC*. p. 40.

† *EC*. xii. Ck. 15. This place is in the N. W. of Warrangal. (Sewell: *Historical Inscriptions* p. 203).

‡ Ferishta ii. p. 406. Sewell is of opinion that this event took place in 1364, 'when the Bahmani forces finally destroyed the Kakatiya kingdom of Warrangal.' *Historical Inscriptions* p. 203. But this opinion is contradicted by Ferishta and the inscriptions

VIJAYANAGARA

prāṇācārya of Bukka states in his *Vaidyarājavallabha* that his patron ‘conquered the Āndhra kings.’ *

The kingdom of Rācakonḍa was divided into two halves during the reign of Anapōta. One half with the capital Rācakonḍa was directly under Anapōta’s rule; and another with the important fort of Dēvarakonḍa was governed by Māda, his younger brother. † Anapōta was succeeded at Rācakonḍa by his son Singama II who became famous as an author and patron of men of letters. ‡ Māda was succeeded by his son Pedda Vēdagiri. § It was during the time of this prince that the Vijayanagara army invaded Telingāna for the second time. The expedition was commanded by one of Harihara’s capable officers called Guṇḍa or Guṇḍa Dandanātha. It is stated in an epigraph of Yarragudidinne in the Kurnool district dated 1370 A. D. that Gunda was the son of a certain Salakaladēva, and that he was the lord of Alampura. ¶ According to another inscription in the Kēśavaswāmi temple at Bēlūr, Gunda conquered Āndhra in addition to several other countries enumerated therein. || In his Āndhra campaigns, he seems to have been greatly helped by a certain Gonka Raddi Nāyaka; and in recognition of his services Gunda secured for Gonka the governorship of Mullanādu in Coorg. ** Although Gunda claims victory over the Āndhras, Pedda Vēdagiri seems to have defeated and driven him back. The date of this expedition is not ascertained yet. As the inscription of Gonka Raddi is dated in 1390, Gunda’s expedition against the Āndhras may be assigned to an earlier date.

* MAR. 1919 p. 53.

+ PWC. p. 83.

‡ ibid. p. 59.

* ibid p. 51 ff.

¶ LR. 40 p. 209.

|| E.C. v. Bl. 3.

** ibid. i. Cg 39.

ORIGIN OF THE EMPIRE

The hostility between the rulers of Vijayanagara and Rācakonḍa continued for another quarter of a century or more until Dēvarāya I by following a policy of conciliation won the permanent friendship of the Velamas. The history of the relations between Rācakonḍa and Vijayanagara subsequent to the death of Harihara II does not concern us here as they fall outside the period of our enquiry.

Section 4 :—(3) Konḍavīdu : Prōlaya Vēma, the founder of the Reddi kingdom of Konḍavīdu was an officer under Pratāparudra II. On the death of his master, he attempted to seize the Telugu country south of the Kṛṣṇa; but was only partly successful, as he was able to establish his authority over a limited area only, extending from the river Kṛṣṇa to Kandukūr in the north of the Nellore district and from the Bay of Bengal to the Śrisaila mountain in the Kurnool district. Large portions of Nellore, Kurnool, Anantapūr, and Bellāry districts and the whole of Cuddapah over which Pratāparudra ruled appear to have slipped out of his hands, on account of circumstances which have not yet come under our purview. If after the death of Pratāparudra anarchy were prevailing here, as in the other parts of the kingdom, Prōlaya Vēma would not have found it difficult to subjugate this region also. His failure to bring under his sway the whole of the southern Telugu country, especially Nellore which was the birth-place of his family, * points to the existence of some obstacle which he could not overcome. Some

* The following passage of Śrinātha describes the quarter in which the Reddis of Konḍavīdu originally rose to prominence.

“ చక్కర్తవులమారి మండనంబై కీర్తివార ఫంటావథంబైన పంటమహాన్యాయంలు
పాకసాధిదేశంలున భద్రదీరంలు నథివసించి సింహావిశ్వమహార దుత్యున్న ఆంజ
వర్ణాంప్రాణంలులు నిజనవాసంలులూ భ్రాంతాదాష్టాష్టాదశిష్టాంతాశులు

VIJAYANAGARA

ten years later, this area was included in the dominions of the *Rāyas* of Vijayanagara. It is not unreasonable to suppose that they were in possession of it from the time of Pratāparudra. This, however, is a mere suggestion, and it may be taken for what it is worth.

Whatever be the causes which prevented Prōlaya Vēma from imposing his yoke over the whole of the southern Telugu country, he managed to hold what he seized until 1350. According to one writer, he declared his independence at Vinukonḍa about 1328.* As he pushed his conquests eastwards, he appears to have found it to be unsuitable as his capital; therefore, he shifted the head-quarters of his government to Addanki, at present a village in the Ongōle tālūka of the Guntūr district.

Prōlaya Vēma could not have been very friendly with the *Rāyas* of Vijayanagara. He wanted to acquire as much territory as he could conquer in the southern Telugu country; and the *Rāyas* seem to have felt an irresistible attraction towards the Kṛṣṇa. Although no outbreak of war between the two states is recorded, Prōlaya Vēma seems to have sustained some loss of territory. The district of Vinukonḍa belonged, as already noticed, to him from the day on which he laid the foundations of his new kingdom; but it passed into the hands of Bukka I sometime before 1352.† This transference of territory could not have been effected by peaceful means.

భూషాలగ్రామానం ద్రిశింగ భూమండలాధారం లోపణ చేసున్న
శాఖాన్ని చెపు కమార గీరీక్యారాచులం యాజ్ఞపూర్మాజ్యేష్ఠశులం నాండ.”
Bhimavarapuriśam 1: 31.

* Virṭalingam Pantulu: *The Lives of Poets* p. 66. (1911 Edition).

† *VR*, III, K1, 56, 58.

ORIGIN OF THE EMPIRE

Prōlaya Vēma was succeeded by his eldest son, Anapōta. He ruled for a period of twelve years from 1350 to 1362. His reign was on the whole prosperous, notwithstanding his frequent wars with the Velamas of Rācakonḍa. For some reason, unknown at present, he was obliged to change the head-quarters of his government. The capital of the kingdom was at first Addanki in the Ongōle tālūka of the Guntūr district. Anapōta abandoned this city, and repaired to the wild hilly tract in the north-east of Palnād, where he built a fort on the top of a rock.* This was the famous fort of Konḍavīdu which was destined to play an important part in the history of the east-coast during the next two or three centuries. The change of the capital was probably due to the ever-increasing pressure of the governors of Udayagiri upon his southern frontier. Anapōta died in 1362 and was succeeded by his younger brother Anavēma. During his reign, there appears to have been some trouble in the northern districts of the kingdom. The country between the rivers Kṛṣṇa and Gōdāvari was included in the Reddi kingdom since the days of his father; there seems to have been a rebellion in this region; for according to one of his inscriptions at Śrīsailam, Anavēma destroyed Rājamahēndrapura, Niravadyapura and other *sīhaladurgas*. Having ruled for a period of nineteen years, Anavēma died in A. D. 1381, and was succeeded by his nephew Kumāragiri. The decline of the Reddi kingdom began with the accession of Kumāragiri. He was a lover of ease and pleasure. In spite of the efforts of Kāṭaya-Vēma, his brother-in-law and minister, he

* Elliot Collection : p. 270, Prabhākara Śāstri : Śyngāra Śrīnātham, p. 52.

Tatōṇṇapōta nṛpatiḥ paṇḍiḥ pālana karmāṇi
 Apālayat sasya pñtrab̄ samdamit̄ udhra vasundharāṁ ||
 Konḍavīḍum rājadhānīm savicīrīm akalpayat
 Dr̄gguṇa tvaṣṭṛpi vaicīrīyāṁ abhūdyasyāḥ savismayāḥ ||

VIJAYANAGARA

lost a good deal of territory within four or five years of his accession. Harihara II conquered the regions surrounding Śrīśailam and Tripurāntakam before 1386; and his son Dēvarāya who became the governor of Udayagiri about 1380, captured the old Reddi capital, and annexed the territory along the east-coast extending as far as Mōṭupalli before A. D. 1390.* As a consequence of these aggressions, Kumāragiri Reddi lost nearly one third of his dominions; but he managed to keep his authority over the rest until 1403 A. D., when he seems to have died.

The internal affairs of the kingdom of Vijayanagara soon offered an opportunity for the ruler of Kondavidū to recover what he had lost. During the last years of Harihara II, there seems to have been much uncertainty about the succession to the throne. Harihara II had several sons whom he employed as the governors of provinces. Three of them, princes Dēvarāya, Immadi Bukka, and Virūpanna rose to prominence, and each of them entertained hopes of ascending the throne. Dēvarāya or Praudha Dēvarāya, as he is sometimes called, was the crown prince and he was the governor of the important fortress of Udayagiri from 1382 onwards. Immadi Bukka was a famous warrior, and he was governing the province of Mulbāgal about 1391. Virūpanna was the governor of the Tamil country from 1380 onwards and he succeeded to the power and influence of Kampaṇa II.

* The last Reddi inscriptions at Tripurāntakam and Śrīśailam are dated in A. D. 1366, and 1377 respectively. (*MER*. 185 of 1905, 20 of 1915). The earliest of the Vijayanagara inscriptions at Tripurāntakam is dated in 1386 (*MER*. 257 of 1905); and although the earliest Vijayanagara record at Śrīśailam is dated in A. D. 1393 (*MER*. 49 of 1915), it would have been impossible for the Reddis to maintain their authority here after they lost their hold on Tripurāntakam. Dēvarāya's conquest of Addanki is indicated in one of his copper-plate grants; (*VDA*. i. Cp. 1); and his control over the east-coast as far as Mōṭupalli is shown by the charter which he granted to the merchants of that sea-port town. (*L.E.* 42, pp. 422-23).

ORIGIN OF THE EMPIRE

According to an old record, Harihara II seems to have fallen ill sometime before 1404.* On hearing the news of his illness, all his three sons mentioned above, hastened to Vijayanagara, so that they might watch their respective interests personally.† Harihara II died in 1404;‡ and his death seems to have been followed by the outbreak of a civil war which disturbed the peace of the kingdom during the next two years.§

The internal disturbances did not fail to attract the attention of the enemies of Vijayanagara. Feroz Shah, the Sultān of Gulburga, invaded the Rāicūr doab ¶ and the Reddis, taking advantage of the absence of the army from Udayagiri, invaded that province in 1406 and occupied it for sometime. The Reddi forces which were commanded by Cennā Reddi-Annā Reddi-Mallā Reddi subdued the districts of Pottapi and Pulugula nādu.|| They thus had the satisfaction of turning the tables over their enemies. The expulsion of the Reddis and the reconquest of Udayagiri by Dēvarāya I are subjects that do not come under the scope of the present discussion.

What has been said so far is enough to establish the identity of the Āndhra enemies of Bukka I and Harihara II. They were the Velamas of Rācakonḍa,

* *LR.* 22. p. 166.

† *ibid.* 22. p. 166. cf. *LR.* 17. p. 178.

‡ *EC.* viii Tl. 129

§ Harihara's successor Dēvarāya I did not ascend the throne until Saka 1329 *Sārujīt, Kūrttika ba* 10 Thursday (*LR* 18. p. 257, Mārkāpuraṁ). In an inscription of A. D. 1406, it is said that he was permanently placed on the throne (*EC.* x. Pg. 33). In another (*EC.* x, Mb. 175) he is said to have been permanently anointed to the throne of Vijayanagara.

¶ Sewell : *The Forgotten Empire* p. 50.

|| *LR.* 22. p. 166. (Inscription at Tangañīr in the Cudappah Dt.) ; *MER.* 438 of 1911.

VIJAYANAGARA

and the Reddis of Kondavidū. The former, it should be noted, had the title of *Āndhra-dēśādhīśvara*. * Bukka I and his son waged wars on them not to suppress any rebellion, but to destroy their independence by conquering their respective kingdoms. The Telugu people of the southern and the western districts never rose up in rebellion against them but remained submissive to them and their descendants. Therefore, the subjugation of the Āndhras mentioned in the inscriptions of Bukka I and Harihara II cannot at all be said to be incompatible with their Telugu origin, as the conquered Telugu country belonged to the kingdoms of Rācakonḍa and Kondavidū.

* VVC. App. Inscription 5 p. 26, స్వాస్తి తృజిబయుధ్యదయ శకవర్షంయల
గంంత అన చాద్రి సంపుర క్రామ శిథ్ ద స్వాస్తి తృమన్మహమండల్యర
ఆర్దశాధ్యర . . . పిరత్రిరాయ రావు ఆన పోత నాయనంగార.

CHAPTER V.

THE EXPANSION OF THE KINGDOM OF VIJAYANAGARA.

Section 1:—The tract of territory over which Vīra Kampiladēva ruled should be regarded as the nucleus around which the empire of Vijayanagara had grown up; for it was entrusted to Harihara I by Sultān Muhammad a few years after he had overthrown Kampila. The date on which Sultān Muhammad appointed Harihara as the governor of the conquered country is not known. In the light of the information supplied by the Muhammadan historians, it can only be said that Harihara was appointed sometime between 1327 and 1344. However, a study of Harihara's inscriptions may enable us to ascertain the date more precisely. According to the Kāpalūr plates, he was reigning at Kuñjarakōna in 1336.* As this grant is declared spurious, the date it supplies may not be considered trustworthy; but it is not improbable that Harihara should have been ruling the country then; for according to the Aṭakalagunda † and the Bādāmi ‡ inscriptions dated 1339-40, he was the lord of extensive territories which he had conquered extending from the eastern to the western sea. It would have taken at least some two or three years to effect the conquest of the land lying between the Bay of Bengal and the Arabian Sea. In that case, he should have been ruling the kingdom of Kampila either from 1336 or the next year. That coincides roughly with the date supplied by the Kāpalūr and the Yerragudi plates. § Therefore,

* *NDI.* Cp. 15.

† *LR.* 23 pp. 52-53.

‡ *IA.* x. p. 63.

§ *ZC.* x. Bg. 70.

VIJAYANAGARA

it may be assumed, at the present state of our knowledge, that Harihara's appointment should have taken place in A. D. 1336 or even a little earlier.

The exact extent of territory which the Sultān entrusted to his care is not known; but it may be safely assumed that it included almost the whole of the present Bellāry district, and a portion of the doab between the Tungabhadra and the Kṛṣṇa. A close scrutiny of Harihara's inscriptions shows that he rapidly extended his dominions by conquering the lands of his neighbours, and that the process of conquest gradually spread from the east to the west. It is stated in an inscription at Śṛngēri * dated 1346 that Harihara had conquered 'the earth from the eastern to the western ocean.' Mārapa 'acquired a kingdom in the west' from Kallasa. † This conquest of 'the earth from the eastern to the western ocean' should have been completed before 1339-40; for in the Atakalagunda and the Bādāmi inscriptions referred to above, Harihara assumes the significant title of '*Pūrva-Paścima-Samudrādhipati*,' or 'the lord of the eastern and the western ocean'. As the kings of Vijayanagara never maintained a fleet to control the seas, the expression should be taken to mean the sovereignty of the land bordering on both the seas. As a matter of fact, Harihara I was ruling on both the coasts about 1340. According to a Kodavalūru epigraph, Kampana I was ruling in the Nellore district in 1347. ‡ Another epigraph near the Buggabhāvi at Udayagiri dated 1348, records a gift of Kampana to a deity. § Therefore, Kampana's rule over Udayagiri should have begun either in 1342 or a little earlier. Now, Bukka I had a son of the name of Virūpanna. ¶

* E.C. vi. Sg. 1.

‡ NDL. ii. Nr. 28.

¶ E.C. viii. Tl. 16, 28, 37, 125.

† E.C. viii. Sb. 375.

§ Z.R. 46, pp. 236-37.

ORIGIN OF THE EMPIRE

The term ‘Uddagiri’ is frequently prefixed to his name in his inscriptions. ‘Uddagiri’ is the contracted form of Udayagiri. In order to acquire the epithet ‘Uddagiri,’ he must have been either born in the place, or should have been its governor for sometime. If he was born at Udayagiri, when could the event have happened? Virūpanna was posted in 1344 to Penugonda * which Harihara I or his brother Bukka conquered from the Hoysalas between 1340 and 1344. They would not have placed a conquered district under the charge of an infant. If it be assumed that Virūpanna was at least ten years old at the time of his appointment as the commandant of the fortress of Penugonda, he should have been born about 1334; and if his birth took place at Udayagiri, that fort should have been in the possession of his father at the time. If, on the other hand, the other alternative is accepted, Virūpanna should have been the governor of Udayagiri before 1343; for the family of Kampana I who began to rule the district in that year continued to hold it until 1380 or even later. In order that the name Udayagiri should become specially associated with Virūpanna, he ought to have been connected with the administration of the province for a comparatively long period of time. In any case, the Nellore district in which Udayagiri is situated, seems to have ‘formed a portion of the original Vijayanagara kingdom.’ †

Section 2 :— The conquest of the west coast was also effected more or less at the same time. It is evident from the statement of Ibn Battūta that Konkan acknowledged the supremacy of Vijayanagara in 1342. ‡ The conquest of the country should have taken

* Sewell. *L.A.* i. p. 119-20. Penugonda 23.

† *NDI.* iii. p. 1468.

‡ Ibn Battūta: *Travels*: (Broadway Travellers): p. 230.

VIJAYANAGARA

place before that date. Harihara I is said to have constructed a fort at Bārakūru in 1336 A. D. * As this statement is based on tradition whose authenticity cannot be proved, it may be set aside as unreliable. There can be little doubt that Harihara invaded South Canara in 1338. A Hoysala epigraph dated in that year records a visit of Ballāla III to his army stationed at Bārakūru. † He commanded Ankeya Nāyaka, his general in charge of the army 'to remain in Bārakūru.' When Ankeya replied, "I will stay, *Jiya*," Ballāla was so pleased with the answer that he granted him the village of Aladahalli. It is evident that Bārakūru was attacked by some enemy in 1338, whom the Hoysala generals were not able to check. Their position appears to have become precarious and Ballāla entertained serious doubts about the safety of Bārakūru, the capital of the district. Therefore, he personally visited the place to encourage his army. When the officer Ankeya said that he would stay at the post of duty, Ballāla was so pleased that he rewarded him with the grant of a village. This probably indicates the desperate character of the work which the officer had undertaken to do in the face of danger. Who was the enemy that attacked the Hoysalas in this part of their kingdom? It is asserted that the Ālupas attacked the Hoysala generals at Bārakūru and that Ballāla went to the place to defend it. "The rulers of Tuluva were the Ālupas, and their capital was Bārakūru. It was to break the power of the Ālupas that the Hoysala ruler visited the Tuluva centre." ‡ This, however, is not possible. Although the conquest of the Tuluva country was undertaken by Ballāla III as early as 1319, it could not have been completed before 1333; for, none

* Sturrock : *South Canara Manual.* i. p. 55.

† *EC.* v. Ak. 183.

‡ *Jr. Dom. Hist., Soc.* ii. p. 121.

ORIGIN OF THE EMPIRE

of his inscriptions bearing an earlier date is found in South Canara, though several of a later date have been noticed all over the district.

Reference.	Date.	Place.	Contents.
M. E. R :— 492 of 1928-29	1333	Nilavara, Udipi Taluka.	14 members of the assembly of the village of Niruvara made a gift of taxes on lands to Durgā Bhagavatī in the presence of the queen Cikkāyi Tāyigalu with the permission of Vaicappa Dannayaka and other officers.
493 of 1928-29	1334	do.	Mentions the chief queen Bukkanayi Tāyigalu and the village of Niruvara.
583 of 1930.	1336	Bailūr, Udipi Taluka.	Records the grant of <i>samudāya</i> tax accruing from the village of Bayilūru by the queen Kikkāyi Tāyi to a certain Vasudēva Mudaliar; and mentions <i>Mahāpradhāna</i> Baicappa Nayaka and <i>Nakhara Hanjumanas</i> of Bārakūru.
122 of 1901.	1386	Mudakēri near Bārakūru.	Mentions Vaicappa Dannayaka and <i>Mahāpradhāna</i> Ajjaṇa Sāhipi.

VIJAYANAGARA

Reference.	Date.	Place.	Contents.
M. E. R :— 566 of 1930.	1338	Hatyangadi, Coondāpoor Taluka.	Mentions Kōtiśvara.
43 of 1901.	1341	Gurugala basti, Mudabidure.	Mentions Dēvappa Dannāyaka.

The authority of Ballāla, as shown by this schedule, was recognised until 1341. There is no indication of an Ālupa rebellion during this period. On the contrary, the Ālpas seem to have remained submissive under his rule. If, under the circumstances, Bārakūru was threatened by an enemy, that enemy should have come from outside. The only foe who could have attempted the conquest of this region was Harihara; therefore, it must have been his invasion of Bārakūru which compelled Ballāla III to go to the front. It is interesting to note that the queen Kikkāyi Tāyi, mentioned in these inscriptions, played an important part in the administration of the Tuḷu country during the reigns of both Ballāla III and Harihara I. Who was she? and what was her place in the administrative machinery of the province? It is suggested that she was the queen of Ballāla III.* This is not improbable. She was, however, an Ālupa by birth. The titles *Pāṇḍyacakravarti*, *Basavaśankara*, and *Rāyagajāñkuśa* which she bore establish her kinship with the Ālupa

* M.E.R. 1928-9. Part I. p. 81.

ORIGIN OF THE EMPIRE

rulers of Bārakūru.* Ballāla III might have married her for political reasons on his conquest of the territory of the Ālupas. It is interesting to note that this queen survived Ballāla and became a subordinate of Harihara I. She was one of Harihara's subordinates who attended in 1346 the festival which he celebrated at Śingēri in honour of his conquest of the earth from 'the eastern to the western ocean.' On this occasion she granted to Bhāratī Tīrtha Śripāda the village of Hosavūr in Santalige nādu for the maintenance of his servants. † Kikkāyi Tāyi who was the queen of Ballāla III would not have become a subordinate of the king of Vijayanagara without a struggle. It is obvious that the Tuḷu country was conquered by Harihara I. Although the Hoysalas ruled in parts of South Canara until 1341, it is not improbable that Harihara's invasion should have taken place three years earlier.

Section 3:—The conquest of the Hoysala Kingdom.—In the opinion of some writers, the founders of Vijayanagara did not acquire the Hoysala dominions by conquest, but obtained them as a legacy from a grateful monarch for meritorious services rendered on the field of battle. ‡ "Even the feudatory petty kings who served under the Hoysalas at once transferred their allegiance to Harihara." § This is far from the truth. Harihara I and his brothers had, in fact, to wage several wars with the Hoysala monarchs and their dependents before they could establish their authority over the Hoysala territories.

When exactly the struggle between the Hoysalas and the founders of Vijayanagara began, it is not known. By 1338, as pointed out already, war had

* *EC.* vi, Sg. 1; *MAR*, 1916, p. 57.

† *ibid.*

‡ Heras: *The Beginnings*, p. 106.

§ *ibid.* p. 127.

VIJAYANAGARA

broken out between them in Konkan. At the same time, hostilities seem to have commenced in the Kōlār district on the eastern frontier of the Hoysala kingdom. Ballāla III seems to have entrusted its defence to Ballappa Daṇṇāyaka, the younger brother of Dāti Singeya Daṇṇāyaka. A few inscriptions bearing dates from 1337 to 1339 record the grants of some private individuals 'for the success of the sword and arm of Ballappa Daṇṇāyaka.'

Reference.	Date.	Donor.	Object.
EC. x. Ci. 53	1337	The great Pāśāyita Daṇṇāyakar, and the in- habitants of Periyanādu	"For the victory to the arm of the great minister Dādi Singe- ya Nāyakar's youn- ger brother Ballappa Daṇṇāyakar."
EC. x. Kl. 54	1339	Dēvappar of Kodambuli- yūr.	"For the success of the sword and arm of Sri Pōsana Vira Vallāla's son Periya Vallappa Daṇṇāya- kar."
EC. x. Bp. 28	1339	Four subordi- nates o f Ballappa Daṇṇā- yaka.	"For the success of the sword and arm of Dāti Singe y a Nāyaka's youn ger brother Ballappa Daṇṇāyakar."

Ballappa Daṇṇāyaka was evidently fighting during these years with some enemy who attacked the Hoysala kingdom from the east. Who could have been the enemy against whom he was fighting ? It has been suggested that the fighting recorded in these inscriptions

ORIGIN OF THE EMPIRE

took place in the Nigarili Śōlamandalam, a district included in the Cōlamandalā. Therefore, these inscriptions are said to 'refer to a war against the Muhammadans of the south.' * Nigarili Śōlamandalam where the fighting was going on during these years, was not in Cōlamandalā. It was the name by which the present Kōlār district was known during the Hoysala times. The name was originally given to it by the Cōlas in the tenth or the early eleventh century, † and the Hoysala monarchs who succeeded them in this part of their empire preserved the Cōla administrative system intact. Consequently the names which the Cōlas gave to the administrative divisions survived their empire and it was how the Kōlār district came to be known as Nigarili Śōlamandalam during the rule of the Hoysala monarchs. It is inconceivable how the Muhammadans of the south *i. e.*, of Madura could have come so far north as the Kōlār district and offered battle to Ballappa Dānnāyaka. If Ballappa fought in Kōlār against the Muhammadans of Madura in 1337, his adversary should have been Sheriff Jalāl-ud-Din Ahsan Shah, the founder of the Madura sultanate. Ibn Battūta, a son-in-law of Jalāl-ud-Din who paid a visit to Madura in 1343 gives an account of the history of the sultanate of Madura.

"Formerly, the country of Ma'bar had submitted to the authority of Sultān Muhammad of Dihly (Delhi). A revolt was stirred up amongst his followers by my father-in-law, the Sheriff Djelaleddin Ahsan Shah (Sheriff Jalāl-ud-Din Ahsan Shah) who reigned there for five years, after which he was killed and replaced by one of his *amirs*, Alauddin Odeidijy (Alā-ud-Din Udatuji) who governed for one year. At the end of this

* *Jr. Bom. Hist. Soc.* n. p. 121.

† *E.C. x. Intr.* p. 24.

VIJAYANAGARA

time he set out to conquer the infidels ; he took a considerable amount of riches and ample spoils from them and returned to his own state. The following year he led a second expedition against the idolators and routed them and massacred a large number. The same day on which he inflicted this disaster upon them it happened that he took off his helmet in order to drink ; an arrow shot by an unknown hand struck him and he died on the field. His son-in-law, Kotbeddin (Qutb-ud-Din) Feroz was placed upon the throne ; but as his conduct was generally disapproved of, he was killed at the end of forty days. The Sultān Ghiyatheddin (Ghiyās-ud-Din) was invested with authority, he married the daughter of the Sultān and Sheriff Djelaleddin. It is the sister of this same girl that I had married at Dihly (Delhi)." *

The rebellion of Sheriff Jalāl-ud-Din broke out in 1335. † In order to suppress this rebellion, Sultān Muhammad marched at the head of an army to Ma'bar. When he reached Warrangal in 1336, he was stricken with disease, so that he had to abandon the idea of going to Ma'bar at the time. ‡ The troubles of the Sultān which prevented him in the succeeding years to resume the campaign could not have been known to Jalāl-ud-Din in 1337. Therefore, he should have been expecting the arrival of the Delhi army at any time. Moreover, Ibn Battūta does not refer to any campaign of his father-in-law against the infidels, although he takes particular care to record all the expeditions of Alā-ud-Din Uðauji and Ghiyās-ud-Din. It is unlikely that Sheriff Jalāl-ud-Din should have undertaken an expedition against the kingdom of Ballāla III in the year

* *South Ind. Mah. In.* App. B, p. 235.

† *Ibid.* p. 184.

‡ Barni: *ED*, iii, p. 243.

ORIGIN OF THE EMPIRE

succeeding his rebellion. In fact the Muhammadans of the south did not come into conflict with Ballāla until 1340. By that time Jalāl-ud-Din was assassinated and Alā-ud-Din Udauji ascended the throne.

The enemy who attacked the eastern frontier of the Hoysalas in 1337 should have been the master of the adjacent Telugu country. The northern part of the Anantapūr district passed into the hands of Harihara I before 1340. The fort of Gutti has been described in an undated epigraph as "the navel to the wheel of sovereignty over the whole earth of the illustrious king Bukka." * It is also said that it increased his fortune. This refers to a period when Gutti was the centre of the territory over which Bukka I ruled. After 1340, Bukka began his conquest of the Hoysala dominions from the east. Very soon he shifted the head-quarters of his government to Hosapattana in the Hoysāna country. No doubt, he had an alternate capital in the Anantapūr district, but that was no longer Gutti but Penugonda. † Therefore the Gutti inscription should be assigned to a date earlier than 1340. This is corroborated by the Atakalagunda epigraph of Harihara I dated 1339 in which he is said to have been ruling the earth with Gutti as his *nelevidu*. ‡ It follows from this that he was the master of the Telugu country to the east of the Hoy-sala kingdom. Ballappa Daṇḍayaka should have been fighting not against the Muhammadans of the south, but against Bukka I, the most prominent of the five brothers who founded the kingdom of Vijayanagara.

The conquest of the Hoysala kingdom properly so called may be said to have begun in 1341. Ballāla III was summoned to his southern frontier to defend it

* *S.H. i.*, p. 167.

† *MER. 522* of 1906.

‡ *Z.R. 23*, pp. 52-53,

VIJAYANAGARA

against the inroads of Alā-ud-Din Udaūji, the Sultān of Madura. Before he left his capital, Ballāla III is said to have performed the *abhisēka* of his son Vīra Ballāla Rāya * so that in the northern part of the kingdom, people might not feel the absence of their sovereign, and forget the obligations of loyalty. Probably, he had also some sort of presentiment of the disaster which was to overtake him ere long on the battle-field of Beribi or Trichinopoly. Having entrusted the kingdom to the care of a new monarch, and a faithful body of ministers, he took his departure from Dōrasamudra never more to return.

In the meanwhile, Sultān Udaūji whose military activities summoned Ballāla III to the south was assassinated by an unknown enemy; and he was ultimately succeeded by Ghiyās-ud-Din who turned out to be more inhuman than his predecessor. It was against this ruler that Ballāla III marched at the head of his army which 'exceeded hundred thousand men.' In addition to these, Ballāla had in his service 'twenty thousand Mussalmans.' No information is available regarding the operations during the first year of the war; but it is certain that nothing serious happened. At the beginning of the next year, a battle was fought at a place called Cobban, and the Muhammadians met with a crushing disaster. They fled in confusion to Madura, their capital, leaving the garrison at Cobban to defend itself as well as it could. † The

* *EC*, ix, Bn. 111. It is extremely doubtful whether this inscription refers to the coronation of the son of Ballāla. It records a gift of *Naralōkaganya* Mayileya Nyaka's brother Cenneya Nyaka for the perpetuation of the reign of his nephew, Mayileya Nyaka-Cenneya Nyaka. The expression "*rājyābhilashamāṇḍalī*" does not seem to have any connection with what follows it, and the expression '*dīvara kumbha*' qualifies *Mahālāmanīdhipati Naralōkaganya* Kṣemya Nyaka.

† *Somā, Ind. Mus., Ix.* App. B, p. 238.

ORIGIN OF THE EMPIRE

defeat of the Muhammadan army left the path to the interior of the Madura kingdom open ; and Ballāla marched triumphantly as far as Rāmēśvaram where he set up a pillar of victory.* Having thus demonstrated his strength, he returned to Cobban where he busied himself in attempting to take the place.

The handful of Muhammadans who defended Cobban against Ballāla were hard pressed. Their supplies were very nearly exhausted. Ballāla who had no desire to kill them offered them safe conduct, if they would abandon the fort and retire. They replied that they could not do anything without consulting their Sultān. Ballāla thereupon declared a truce of fourteen days during which the Muhammadan soldiers were expected to communicate with their Sultān, and obtain his opinion. When the news of the sad condition of the garrison at Cobban reached Madura, the Sultān collected a body of 3,000 soldiers and approached Cobban by rapid marches. Ballāla was off his guard, probably under the notion that the enemy would not attack him so long as the truce lasted ; but the Muhammadans who were at Cobban had no respect for conventions. They suddenly fell upon the Hindu host during the hour of siesta. Ghiyās-ud-Din with his troops appeared on the scene in time to complete the discomfiture of the Hindus. All was confusion and disorder in the Hindu camp and they were easily defeated. Ballāla III himself fell into the hands of his enemies. At first, he was imprisoned and treated with consideration. When the Sultān extorted from him as much money as he could, he had him murdered in his prison.†

* *EC.* xi. Mr. 82.

† *South Ind. Mus., Im.* App. B. 239. Ballāla was killed, according to an inscription (*EC.* iv. Kd. 75), on the battle field of Beribi on Sept. 8, 1342; but

VIJAYANAGARA

The long absence of Ballāla in the south, his subsequent defeat at the hands of the Mussalmans and ultimate death in prison seem to have let loose the forces of disintegration which soon undermined the foundations of the Hoysala kingdom. Ballāla IV was solemnly crowned at Dōrasamudra in 1343; * but he appears to have made no effort to restore the fast disappearing fortunes of his family. Under the circumstances, the Hoysala kingdom should have appeared a very tempting morsel for invaders to grab at; and they soon made their appearance on the scene.

Harihara I and his brothers had already made themselves masters of bits of Hoysala territory here and there. They now proceeded to subjugate the whole kingdom in a systematic fashion. While Ballāla IV was being crowned at Dōrasamudra, their

Ibn Battūta declares that he was taken prisoner. Sultān Ghīyāt-ud-Din, having extorted from Ballāla all his wealth, 'had him killed and flayed; his skin was stuffed with straw, and hung upon the wall of Moutra (Madura), where I saw it suspended.' (*South Ind. Mus. In. App. B.* p. 239). Since Battūta saw the stuffed skin of Ballāla hanging on the walls of Madura, it is clear that he did not die on the battle field. This view is also indirectly supported by the evidence of the inscriptions. Ballāla III, as mentioned already, is said to have died on 8th Sept. 1342. His son's coronation did not take place until June 28, 1343. There was thus an interval of nearly ten months between the supposed date of Ballāla III's death and the coronation of his son. The reason for this long interval is not clear, unless we suppose that Ballāla was in the hands of the enemy who was holding out hopes of release until he extorted all his wealth from him. If Ghīyāt-ud-Din succeeded in squeezing his wealth from Ballāla, he should have allowed the prisoner to communicate with his officers, so that they might furnish him the necessary ransom. In that case, the fact that he was alive after the battle would be known to his officers, and also to his son. So long as Ballāla was alive, there was no need for the celebration of his son's coronation. When, however, the news of his murder reached Dōrasamudra, the coronation was celebrated. The wrong date given in Kd. 75 can only be explained in one way. It is a *vīragal* inscription set up in memory of a common soldier who died fighting at Beribi, by a relation living in a remote part of the country. Again the memorial stone was set up 22 years after the death of the soldier. The author of the *vīragal* inscription should have incorporated the general belief in the country that Ballāla III died in the battle of Beribi which was actually fought on September 8, 1342.

* *E.C. vi. Cm. 105.*

ORIGIN OF THE EMPIRE

armies were depriving him of his kingdom district by district. An idea of the progress of the Vijayanagara conquest may be had from the following table :—

District.	Reference.	Date of the latest Hoysala inscription.	Reference.	Date of the earliest Vijayanagara inscription.
Anantapur ...	MER. 102 of 1926-7	1340	L.A. I. p. 119-20 Penugonda No. 23	{ 1344
Citraldrug ...	Cd. 6	1338	Cd. 67	1345
Kolar ...	Kl. 32	1342	Mb. 158	1343
Bangalore ..	Bn. 41	1343	Nl. 19	1340
Tumkur ..	Si. 10	1341	Pg. 54	1354
Mysore ..	Hg. 112	1342	Hs. 114	1344
Hassan ...	Ak. 83	1338	Ak. 159	1343
Kadur ..	Cm. 45	1342	Sg. 1	1346
Simoga ...	Sb. 494	1334	Sb. 253	1342

The earliest Vijayanagara inscription in the Hoysala kingdom comes from the Bangalore district. Nl. 19 which is dated in 1340 records the grant of a certain *Mahasamantadhipati* Mayileya Nayaka who was ruling Kukkalanāḍ as a subordinate of Harihara I. This chief appears to be a descendant of Mayileya Nayaka-Cenneya Nayaka who was ruling in Kukkalanāḍ as a subordinate of Ballāla III in 1333.* It is evident that Mayileya Nayaka transferred his allegiance to the king of Vijayanagara sometime before 1340. Mayileya the ruler of Kukkalanāḍ would not have recognised Harihara I as his overlord, unless he was subjugated by force of arms. It would mean that Harihara invaded the Hoysala kingdom before 1340.

* E.G. IX. No. 9.

VIJAYANAGARA

Probably Ballappa Dannāyaka who was guarding, as described already, the eastern frontier, was defeated, and the Vijayanagara forces overran the districts of the Hoysala kingdom in the neighbourhood of the frontier. Their success, however, seems to have been short-lived; for a few of Ballāla III's inscriptions dated in the succeeding year are found in the Nelamangala taluka.

The conquest of the Hoysala kingdom was seriously undertaken in 1343. Kōlār in the east and Hāssan in the west seems to have passed finally into the hands of Harihara I. The coronation of Ballāla IV was celebrated on Friday, 5th day of the dark fortnight of the month of Śrāvana in the year Śvabhānu corresponding to Śaka 1265.* The first inscription of Harihara is dated on Thursday 1st of the bright half of the month of Kārttika in the year Śvabhānu corresponding to Śaka 1265.† Therefore, Harihara I wrested from Ballāla IV the district of Hāssan in which his capital Dōrasamudra stood within three months after his coronation. Probably Dōrasamudra itself fell into the hands of Harihara at the same time. The conquest of the other districts followed soon. Although 1343 is the latest date found in the Hoysala inscriptions, the earliest of Vijayanagara inscriptions in all the districts do not belong to that year or the next. The earliest date of Vijayanagara grants in Pungonda, Kōlār and Mysore is 1344; in Citaldrug it is 1345; in Bangalore it is 1340; and in Kadūr it is 1346. And no Vijayanagara record belonging to a date prior to 1354 is so far discovered in Tumkūr. It is clear that the conquerors did not find their task easy. They met with resistance from the officers and dependents of the departed Hoysala kings. Nevertheless

* *EC.*, vi. Cm. 105.

† *EC.*, v. Ak. 159.

ORIGIN OF THE EMPIRE

they were able to bring under their control most of the Hoysala territory before 1346.

The warfare of these years is also mentioned in the inscriptions of the time :—

Reference.	Date.	Donor.	Object.
EC. x. Mr. 16.	1343	A trustee of the temple of Aruḍālanātha Perumāl.	"For the success of the sword and arm of Vallappa Danayakar."
EC. x. Ct. 82.	1344	Varundaram Perumāl.	"For the success of the sword and arm of Bukkaraya."
EC. iv. Hs. 114.	1344	Certain people of the village Capparada-halli.	Set up a <i>viragal</i> in memory of certain <i>goudas</i> who fell in the service of Hariyappa Vodeyar.

In addition to these, several explicit references to the conquest of the Hoysala kingdom are met with in the inscriptions of the time of Bukka I. Mallinātha Vodeya, son of Aliya Sāyi Nāyaka, one of the officers of Bukka I secured victories over the Hoysala army. * Tipparāja, another officer, of Bukka captured the fort of Ucchangi. † Tippanna Vodeyar with Teppada

* EC. xi. Cd. 2, 3.

† EC. vi. Mg. 25.

VIJAYANAGARA

Nāganna, the president of Bukka's council, subjugated the Hoysāna country. According to the inscription describing this campaign, these officers were unwilling to give up Sosavūr, the birth place of the Hoysalas. Evidently they were besieged in the place by some enemy who pressed them to surrender it; however, as they were confident that they could withstand the besiegers, they expressed their unwillingness to give it up. The idea of surrender could not have arisen, except under circumstances as described above. Now, who could be the enemy that was interested in taking Sosavūr? It is said that the Hoysalas held this place in great veneration, owing to the fact that the family had its origin there. As Sosavūr was not an important place, its possession could have been desired only on sentimental grounds. Therefore, it may reasonably be supposed that the people who pressed for the surrender of Sosavūr were none other than the Hoysalas. It is probably to this campaign that Bukka I refers in one of his inscriptions. "Having freed from enemies one hundred royal cities beginning from Dōrasamudra, he ruled over a kingdom perfect in seven parts." * He is also said to have made the Hoysala kingdom an ornament to his arm, that is, after conquering it. †

The subjugation of nearly the whole of the Hoysala country should have been completed, as already mentioned, before 1346. A few places probably still resisted the officers of Harihara; but their conquest was considered inevitable. Harihara appears to have felt that he should celebrate the completion of the conquest of the country between the two seas in a suitable manner. ‡ Therefore he summoned his brothers, relations, dependents, and officers to Śṛngēri

* *EC*, iv. Yd. 46.

+ *MAR*, 1925, p. 78.

‡ *EC*, vi Sg. I.

ORIGIN OF THE EMPIRE

to attend a festival which he wanted to celebrate in honour of his victory ; and the festival was accordingly celebrated in 1346 A. D., when liberal gifts were distributed among the assembled Brāhmaṇas. Henceforward, the authority of the Rāyās was firmly established in the Hoysala country, in spite of the outbreak of a few rebellions here and there. *

* There appears to have been some disturbance in the Canarese country at the beginning of the reign of Harihara II. A rebellion broke out in Konkan in 1380. "Some base persons born in the Konkan country, having risen against him, in the war (which followed), Baileappa greatly distinguished himself, sent many of the Konkapigas to destruction, and gained the heavenly world." The rebellion seems to have spread to the Hoysala country also; for in an inscription of 1384, (*Jr. Boms. Hist. Soc.* i. p. 126) it is said that the Hoysalas were one of the people whom Harihara II had conquered. "Having conquered his enemies, and the prominent countries of kings of Karnāṭa, Kuntala, Konkaṇa, Hoysala, Āndhra, Pāṇḍya and Cōja the great lord of the earth (i.e., Harihara II) enjoys all glories." This seems to have been the last effort of the people of the Hoysala country to throw off the yoke of Vijayanagara. Very soon, the authority of the Rāyās became firmly established and the Hoysala country remained under them as long as their power lasted.

APPENDICES

DHARWÄR DISTRICT.

VIJAYANAGARA

Ballala II	... MER.	Hoysala	Sēnā
	F 113 of 1926-27	1192 A.D.	
	F 8 of 1926-27	1192	
	F 36 of 1926-27	1193	
	E 57 of 1927-28	1195-6	
	F 189 of 1926-27	1197	
	E 187 of 1928-29	1197	
	F 6 of 1926-27	1199	
	F 153 of 1926-27	1199	
	E 193 of 1928-29	1202	
	F 155 of 1926-27	1205	
	E 191 of 1928-29	1205	
	F 87 of 1926-27	1207-8	
	F 116 of 1926-27	1207-8	
	F 22 of 1926-27	1211	
	F 52 of 1926-27	1212	
	F 142 of 1926-27	—	
	E 195 of 1928-29	—	

ORIGIN OF THE EMPIRE

Singhaṇa	...			
	F 9 of 1926-27	1213		
	F 154 of 1926-27	1215		
	F 23 of 1926-27	1216		
	E 36 of 1927-28	1221		
	E 37 of 1927-28	1221		
	E 55 of 1927-28	1223		
	F 53 of 1926-27	1223-4		
	F 96 of 1926-27	1224-5		
	E 79 of 1927-28	1226		
Kannara	F 200 of 1926-27	1230		
	E 30 of 1927-28	1232		
	F 58 of 1926-27	1236		
	F 233 of 1926-27	1242		
	F 201 of 1926-27	1243-4		
Mahādēva	A 4 of 1925-26	1251		
	...	F 187 of 1926-27	Nil	
		E 200 of 1928-29	"	
Rāmacandra	...	Nil		

VIJAYANAGARA

SIMOGA DISTRICT.

Hoysala

Sorab Taluka:—

Ballala II	..	
Sb	2	
Sb	419	
Sb	30	1180
Sb	13	1183
Sb	98	1193
Sb	514	1196
Sb	515	1196
Sb	140	1197
Sb	402	1197
Sb	148	1198
Sb	332	1199
Sb	333	1204
Sb	171	1205
Sb	28	1207
Sb	305	1208
Sb	307	1208
Sb	377	1209
Sb	4	1211

Seuna

ORIGIN OF THE EMPIRE

VIJAYANAGARA

SIMOGA DISTRICT—(Contd.).

Hoysala

Sorab Taluka:—
(Contd.)

	Sēnā	
	Sb 387 Sb 321 Sb 425 Sb 217 Sb 322 Sb 427	1241 1242 1242 1243 1244 1248
Kannara	...	Sb 426 Sb 340 Sb 136
Mahādēva	...	Sb 285
Narasimha III	... Nil	{ 1265 (about)
Rāmacandra ..	Sb 517 Sb 137 Sb 292	1258 1272 1275
	MAR. 1929 No. 69	1276

ORIGIN OF THE EMPIRE

Sb 275 (ii)	1280	1282
Sb 160	1282	1282
Sb 57	1283	1283
Sb 189	1283	1283
Sb 284	1284	1284
Sb 31	1284	1284
Sb 34	1284	1284
Sb 352	1286	1286
Sb 203	1286	1286
Sb 93	1288	1288
Sb 128	1288	1288
Sb 219	1288	1288
Sb 247	1288	1288
Sb 209	1289	1289
Sb 113	1290	1290
Sb 192	1290	1291
Sb 210	1291	1291
Sb 198	1292	1292
Sb 502	1294	1294
Sb 101	1295	1295
Sb 124	1295	1295
Sb 298	1300	1300

VIJAYANAGARA

ŚIMOGA DISTRICT—(Contd.).

	Hoysala	Śenya
Ballāla III	Sb 162 Sb 494	1314 1334
Sāgar Tāluka :—		
Ballāla II	Sa 4 Sa 15	1193 1218
Narasimha II	Sa 126	1226
Sōmēśwara	...	Kannara ...
Narasimha III	...	Nil Nil
		Singhanā ... Mahādēva ...
		MAR. 1928 No. 69
		Sa 119 Sa 137
		{ 1250 (about)
		Rāmacandra ... Sa 69 & 70 Sa 86 Sa 63
		1270 1276 1282 1283

ORIGIN OF THE EMPIRE

Ballāga III	...
Sa 96	1299
Sa 98	1299
Sa 45	1300
Sa 101	1303
Sa 156	1305
Sa 62	1307
Sa 135	1320
Sa 104	1329

Sikarpur Taluka :-

Ballāga II	...
Sk 212	1181
Sk 168	1182
Sk 145	1184
Sk 143	1186
Sk 148	1186
Sk 214	1186
Sk 105	1193
Sk 138	1194
Sk 315	1198
Sk 186	1200
Sk 156	1202
Sk 113	1203

VIJAYANAGARA

SHIMOGA DISTRICT—(Contd.).

Hoysala	Sēuna	Sēuna
Sitārpur Tāluk :- <i>(Contd.)</i>		
Ballāla II— <i>(Contd.)</i>		
Sk 244	1203	Singhaṇa ...
Sk 225	1204	
Sk 235 (a)	1207	
Sk 235 (b)	1209	
Sk 202	1211	
Sk 196	1212	
Sk 247	1215	
		Sk 243
		Sk 95
		MAR. 1928
		No. 74
		Sk 270
		Sk 273
		Sk 175
		Sk 268
		Sk 248
		Sk 274
Narasimha II	...	1222
		1222
		1223
		1223
		1224
		1230
		1214
		1215
		1217
		(about)

ORIGIN OF THE EMPIRE

Sōmēśwara	...	Nil	..	Kannara	...	Sk 80	Sk 217	1248	1244?
							Sk 198	1256	
							Sk 199	1256	
							Sk 271	1256	
				Mahādēva	...	Sk 41			
Narasimha III	..	Nil	..	Rāmacandra.		MAR 1923 No. 61		1282	
						MAR 1928 No. 75		1282	
						Sk 203.		1283	
						Sk 122.		1284	
						Sk 140		1284	
						Sk 141		1286	
						Sk 211		1294	
						MAR 1929 No. 57		1294-5	
Ballāla III	..	Nil	..	Hannēli Tālūka:—					
Ballāla II	..			Ballāla II	..	II 45	1175		
						II 91	1185		
						II 111	1185		
						II 108	1203		
						II 7	1204		

SHIMOGA DISTRICT.—(Contd.)

Hoysala.	Sēuna.
Narasimha II ...	III 8
Sōmēśvara ...	Nil
Narasimha III ...	III 11 III 90
Ballāla III ...	III 76 III 117
Honali Tālukas:—	Singhana ... Kannara ... Mahādēva ... Rāmacandra ... Nil
	III 44 III 48 III 20 III 43
	1228 1289 1290
	1215 1216 1222 1232
	1286 1286 1294

ORIGIN OF THE EMPIRE

VIJAYANAGARA

CITALDRUG DISTRICT.

	Hoysala		Sēungrā
Dāvaṇagere Taluka :—			
Ballāla II ..	Dg 105	1218	Singhaṇa ..
Narasimha II ..	Dg 69 Dg 25	1220 1224	Kamara ..
Sōmēśvara ..	Dg 129	1236	Mahādēva ..
Narasimha III ..	Dg 36 Dg 132 Dg 137	1268 1280 1283	Dg 87 Dg 97 Dg 8 Dg 100 Dg 162 Dg 163 Dg 171 Dg 172 Dg 79

ORIGIN OF THE EMPIRE

Ballāla III	... Nil	Rāmacandra ...	Dg 13	1271	
			Dg 70 (a)	1275	
Halākere Tālūka :—	Jagalūru Tālūka :—	Kannara	Dg 70 (b)	1276	
			Dg 59	1280	
Halākere Tālūka :—	Jagalūru Tālūka :—	Rāmacandra	Dg 81	1288	
			Dg 26	1300	
		Kannara	Hk 36	1263	
		Rāmacandra	Jl 30	1279	

APPENDIX B.

NOTE ON DORAVADI.

(a) The Sources :—The following account of Doravadi is based upon eleven inscriptions whose dates range from A. D. 1280 to A. D. 1325. These inscriptions are here given in a schedule for the convenience of reference :—

Reference.	Date.	The place of residence of Kampila or his father.	Information contained in the inscription.
EC. VII. Ci. 24.	1280	Doravadi.	Caṇḍarasa, a subordinate of Rāmacandra of Dūvagiri in Kurugōdu nādu, marched to Doravadi against Mummaḍi Singeyā Nāyaka, but was slain in battle.
EC. XI. Hr. 86.	1281-2	...	Mummaḍi Singeyā Nāyaka marched upon a place the name of which ends with mmalūrakallu, and laid siege to it.
EC. XI. Hr. 87.	do.	...	Mummaḍi Singeyā Nāyaka fought against a chief called Singeyā Nayaka at Vetaṇḍakal.

ORIGIN OF THE EMPIRE

Reference.	Date.	The place of residence of Kampila or his father.	Information contained in the inscription.
EC. XI. DG. 26.	1300	...	Khandeyarāya, son of Mummadī Singeya Nāyaka restored to Brāhmans the <i>agra-hāra</i> of Harihara.
MAR. 1913 P. 50.	1303	...	Kampiladēva, the general of the army of Rāmacandra of Dēvagiri, marched against Holālkere, and killed in battle, Ballāla III's brother-in-law, Sōmeya Daṇṇāyaka who was governing the fort of Bemmatanakallu.
EC. XI. Hr. 106.	1303	...	Kampiladēva marched upon Holālkere and fought with Ballāla's subordinates. Sōmeya Daṇṇāyaka of Bemmatanakallu fought with Kampila, when Sīyanna the betel-bearer of Sōmeya was killed.
LR. 46. (Hampe) VR. Ap 335	1309	...	Vīra Kampiladēva, son of Mummadī Singeya Nāyaka built a temple at Hampi, dedicated to Prasanna Virūpākṣa.

VIJAYANAGARA

Reference.	Date.	The place of residence of Kampila or his father.	Information contained in the inscription.
EC. VIII. Nr. 19.	1320	Doravadi.	Ballāla III marched with all his forces to Doravadi, against Vīra Kampiladēva. A battle was fought, and probably Ballāla was defeated.
EC. XII TP. 24.	1325		A damaged inscription. Refers to the war between Ballāla III, and Kampiladēva. Refers to the death of some person.
MAR. 1923 No. 121	Nil	Siruguppe.	Ballāla III invaded the kingdom of Vīra-Kampiladēva, and lay encamped at Siruguppe. A battle was fought in which some of Ballāla's officers were killed. The inscription is only a fragment.

(b) The extent of the kingdom — EC. VII Ci. 24 mentions Doravadi in Kurugōdu nādu as the place of Mummaḍi Singeya Nāyaka's residence; his dominions extended in the south as far as Holālkere in the Citaldrug district. (EC XI. Hr. 106; MAR 1912,

ORIGIN OF THE EMPIRE

p. 45; MAR 1913; p. 50). It included Harihara and probably also the whole of Dāvaṇagere tālūka. (EC. XI. Dg. 26). In the east, it extended as far as Siruguppe in the Bellāry district (MAR. 1923 No. 121). So far as can be deduced from these inscriptions, the kingdom of Kaṇḍiladeva comprised large portions of the present Bellāry and Citaldrug districts.

(c) Doravadi :—Where was Doravadi situated? According to EC. VII. Ci. 24 it was included in the Kurugōdu nādu. Where was Kurugōdu nādu? The district was evidently named after its chief town Kurugōdu, which is identical with the present Kurugōdu in the Bellāry tālūka. Therefore, the town, Doravadi should be looked for in the Bellāry tālūka or somewhere in its neighbourhood. An inscription of a subordinate of the Sinda chief, Kalidēva of Kurugōdu, limits the field of our search further.

ಪಾರಾಶಿವೇತೋದ್ಯಾಂಕಂ ಮಂಧ್ಯೇನಲಿಸಿವಮೀರೆನತೀಂಜಲಾ
ರಾರಾಣಿವಚ್ಯಂತಳ ಧೀಗೋರಸ್ತಿರಬಲ್ಲಕ್ಷಂದ ನಾಡಿನೆದಿಕ್ಷಂ ||
ಅನಾಭಿಪಟ್ಟಂ ಲಾಂತಿ ನಿಶ್ಚಯಂ ತಾನೆನ್ನಕುರುಗೋಡೆನು
ವೀರನೆಕರ್ತಲಿದೆನ ಸ್ಯಂತಾನೋಲಂ ಹಾಳಿಸುತ್ತಿಮಿರೆಪಣವಂತಂ ||
ಪಳಿತಸುರಕ್ಷಣದಜೆಲ್ಲಂ ತಳಿದಾರಬಲ್ಲಕ್ಷಂದೆ ನಾಡೆಂಳೊತ್ತೊಂ
ದೆಂಳೊಂಬಿನಹೊಕವದಿ ನಾಡೆಕೆಯೋಳಾ ರಂಜಿತ್ತಮನೋಡೆನಾಡುಗೆರೆಕಂ ||
ಅವೋರವಿನಾಡೊಂ ವಾತೀಫಿರಮಿತ್ತುದೆನೈನೆ ||

SII. iv. 260.

From this, it is seen that Doravadi nādu was in Ballakunde 300, of which the capital was the town of Kurugōdu. What is more interesting still is that Hampe was included in the district of Doravadi. As Ballakunde was a small district, the town of Doravadi must have stood somewhere in the neighbourhood of Hampe. No place of the name seems to exist at present in the Hospēt tālūka in which Hampe is included, or anywhere else in the Bellāry district as to that matter.

VIJAYANAGARA

There is, however, a place called Darōji in the neighbourhood of Hampe, and it is not unlikely that it represents the old town of Doravadi. This is not a wild guess. An inscription from Kurukuppe very near Darōji (MER. 727 of 1922) refers 'to a temple of Virūpākṣa built at Kureya-kuppe an *agrahāra* village in the Doravadi *venṭhe* of the Hastināvati *valīta*. Therefore, Darōji may be taken as the modern name of the ancient Doravadi.

If Darōji (Doravadi) were the place of residence of Kampiladēva, then Hampe which is almost within a dozen miles of Darōji, should have been included in his kingdom. This is proved by an epigraph of Vīra Kampiladēva at Hampe recording the construction of the temple of Prasanna Virūpākṣa in 1309. Therefore, Ballāla III who was in a chronic state of war with Kampiladēva could not have secured a footing so very close to the latter's capital as Hampe; nor could he have built any fort or city in the place. After the death of Kampiladēva, his kingdom was annexed by the Sultān of Delhi who entrusted its government about 1336 to Harihara I of Vijayanagara. It is pretty certain that Ballāla III had nothing to do with the construction of the city of Vijayanagara.

(d) *Relations with the Kākatīyas* :—The position of the kingdom of Doravadi, situated as it was between the Hoysala and the Kākatīya dominions brought it often into hostile contact with its neighbours. The wars which Kampiladēva waged with Ballāla III have been already described in the body of the present work. An attempt is here made to narrate briefly Kampiladēva's relations with the Kākatīya king. It is stated in the *Bhimēśvarapurāṇa* of Śrīnātha that Prōlaya Anna, one of the generals of Pratāparudra II destroyed the

ORIGIN OF THE EMPIRE

pleasure gardens of Kummaṭa.[†] The battle, in which the early Āravīti chief, Kōṭikanṭi Rāghava defeated Kampiladēva, was probably fought in the course of this invasion. † The cause of this struggle is not very difficult to find. Almost the whole of the western Telugu country was included in the Sēuna dominions during the reigns of Singhāna and Kannara. Their inscriptions are found as far south-east as Jammalamadugu in the Cuddapah district. The Sēuna authority in the Telugu country was gradually overthrown by the Kākatiyas. The country corresponding to the present districts of Cuddapah and Kurnool was conquered by Gaṇapati; but a portion of the Telugu country was still left in the hands of the Sēunas. During the early years of Pratāparudra II, a successful attempt was made to wrest the remaining Telugu districts from Rāmadēva. Viṭṭhala-bhūnātha, one of the generals serving under Pratāparudra marched probably

¹ వీరరుద్రాశేష విశ్వం భరాధిక పృథుల దమీలా భుజాపీత మనఁగ
తే, యవన సంశోధ విలయకాలగ్నియనఁగ
ధాత్రివిఫటిత కష్మురోద్యము జనఁగ
విశ్వలోక ప్రశస్తుడై వినుటికట్టు
నతుల బలిసీరిపోలయ యన్న కౌరి ॥

Bhimāśvarapathaṇam I 48.

[†] విష్ణుంచితుండు తాత పిన్న భూపరుఁడు
హరికాంతచోలు సూర్యాంశికయందు
ఖనచార్యుండొ కొట్టికంటే రాఘవుని
గనిశ్యునతండు సంగ్రామంబు నందు
రాజులు కంపిలిరాయ సైన్యములు
జేషంబు మెఱయంగఁ దెనువులై గెలిచి
గరువు గైకానిదు నగ్దండరగురు
విష్ణుదంబు నరిన్నశుల్మ చేర్కుసి పొగుడ.

Balabhaṭṭagavatam : The Bhāratī. vi. p. 848.

VIJAYANAGARA

from Pānugal at the head of his army, and “captured the forts of Ādavani, Tumbūlam, Mānuva and Hāluva.” He entered the fort of Rāicūr in A.D. 1295, and constructed a ‘stone fort (in the place of a mud one) for the protection of all the kingdom and the people.’ * As a result of Viṭṭhala’s conquests, the western boundary of the Kākatiya kingdom passed very near Kampili, the most important city in Kampiladēva’s dominions. The expansion of his kingdom towards the west should have brought Pratāparudra II into violent contact with Kampila, who seems to have suffered defeat in the struggle that followed. But the history of this struggle still remains obscure ; and it is not possible, at the present state of our knowledge, to describe fully all the events connected with it.

* *ASPP.* vi, pp. 36-39; *MAR.* 1907, p. 14.

APPENDIX C.

A NOTE ON KANYA NĀYAK. *

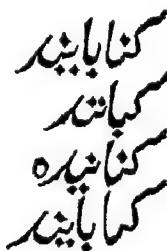
The name of the Hindu leader who successfully headed the rebellion in Telingāna against Sultān Muhammad in 1344 is given differently by the Muhammadan historians. Zia Barnī refers to him as Kanya Nāyak; Nizam-ud-Din Ahmad calls him Kanya-pāik; and Ferishta speaks of him as Kṛṣṇa Nāyak. The name of the leader is made up of two words : (1) Kanya or Kṛṣṇa (2) Nāyak or pāik. So far as the first part of the name is concerned, it may be said that there is no real difference ; for, the word Kanya is but the Telugu form of the Prākṛt Kāñha which is derived from the Sānskr̥t Kṛṣṇa. Therefore, the words Kṛṣṇa and Kanya must be taken as identical. The same thing, however, cannot be said of the second part, the words 'nāyak' and 'pāik' being radically different in their origin and meaning. *Nāyak* means a chief, or leader, and *pāik* has no intelligible meaning either in Telugu or Sānskr̥t.

Syed Ali Azīz-ul-la Tabātabā, the author of *Burhān-i-ma'asir* spells the word differently, though it is not easy to discover how exactly he originally spelt it. In one manuscript, i. e., the one adopted by Major King as the text of his translation, the word is written as Kanā-bāyand ; but in the manuscript

* M. S. Sarma, in an interesting article contributed to the *JAHS* v. pp. 217-32, arrives at the same conclusion, though he approaches the problem from a different standpoint.

VIJAYANAGARA

preserved in the British Museum, this name is written in one place as Kabā-nand, and in another place as Kanā-nīdah. Even in Major King's text the spelling of the word is not uniformly the same, for, it is written in one place without any dot to the second letter in order to indicate its phonetic value.* The *Burhān-i-ma'asir*, therefore, gives four different forms of the name :—



 کنابیندہ
 کنانتہ
 کنابنیدہ
 کنابیندہ

The last may be left out of account, as it is not possible to read it in the absence of the dot to indicate the phonetic value of the second letter. The remaining three forms are Kanā-bāyand, Kabā-nand, and Kanā-nīdah. The name here also contains two members (i) Kanā or Kabā and (ii) bāyand, nand, or nīdah. Kanā, no doubt, is the same word as Kanya; and nand or nīdah appears to be a corruption of *nāyadū*, *nāyanḍū*, *nīḍū*, all meaning a *nāyak* or chief; but Kabā and bāyand still remain unexplained like the *pāik* of Nizam-ud-Din Ahmad. In fact, there seems to be something in common between Syed Ali and Nizam-ud-Din. One of the forms which the name assumes in *Burhān-i-ma'asir* is Kanā-bāyand. Let us compare it with Kanya-pāik. They are the same. The word *bāyand* like *pāik* gives no sense. We know from Barnī that the right word is 'nāyak', and not 'pāik.' How did the 'p' displace the 'n' in the text of Nizam-ud-Din?

* *IA.* xxviii. p. 145 n. 15, p. 146 n. 16.

ORIGIN OF THE EMPIRE

The word Kabā suggests the clue. Suppose we interchange the place of 'n' in 'Kanya' with that of 'p' in 'pāik', we get 'Kapya-nāyak' in the place of Kanya-pāik. If we adopt the spelling of *Burhān-i-ma'asir*, we should write the name as 'Kapya-nāyand,' which closely resembles Kabā-nand, one of the forms of the name given in that book. We believe that the real name of the leader of Telingāna who revolted against Sultān Muhammad is Kapya-nāyand (Kāpaya Nāyandu), and not Kanya or Krṣṇa Nāyaka. Our belief is based upon the following facts.

Kanya Nāyak according to the Mussalman historians rose up in rebellion at Warrangal in 1344; and he ruled Telingāna with Warrangal as his capital until at least 1365 A.D. He was an enemy of Sultān Alā-ud-Din Bahmani I and of his son Muhammad Shah with whom he fought several battles. It is evident from this that Kanya Nāyak was a great leader of the Telingāna Hindus; and that he re-established the lost independence of Telingāna, and maintained it successfully for thirty years. He should have left some records behind him to perpetuate his name and fame. Have we got any of his records?

When we search the Hindu records of the time, viz., the inscriptions, we find that Warrangal and with it Telingāna was really in the possession of a Hindu king between 1346 and 1360; his name, however, was not Kanya Nāyak but Kāpaya Nāyaka. He was ruling Āndhradēśa probably from Warrangal, and fought with the Sultān Alā-ud-Din I of Gulburga. He seems to have several things in common with Kanya Nāyak.

VIJAYANAGARA

Kāpaya Nāyaka.	Kanya Nāyak.
1. He was <i>Andhradēśādhīśvara</i> or <i>Andhra Suratrāṇa</i> . *	1. He was <i>Wali</i> or the ruler of Telingāṇa.
2. His capital was probably Warrangal.	2. His capital was Warrangal.
3. His first inscription is dated in 1346; † and his latest is dated in 1360. ‡	3. He became the ruler of Warrangal in 1344 and was ruling in 1365.
4. He was an enemy of Sultān Alā-ud-Din I of Gulburga with whom he fought. §	4. He was an enemy of the Sultāns Alā-ud-Din I and Muhammad Shah of Gulburga with whom he fought several times.

The facts stated in the foregoing table make it clear that Kāpaya Nāyaka and Kanya Nāyak were holding sway over Telingāṇa at the same time, having probably the same city of Warrangal as their capital. Moreover, both of them fought against the same enemy, the Sultān Alā-ud-din I of Gulburga. Therefore, Kāpaya and Kanya appear to be the names of the same person.

If the real name of the leader of the Telingāṇa rebellion was Kāpaya Nāyādu, how did he come to be known as Kanya Nāyak to the Mussalman historians? It is easily explained: as *nāyak*, *nāyādu*, and

* *SII. iv. 950.*

† *ibid.*

‡ *ibid. vi. 821.*

§ *Telingāṇa inscriptions* Miscellaneous 11.

ORIGIN OF THE EMPIRE

nāyandū are but different forms of the same word, they do not need an explanation. The real difficulty is about the term Kāpaya. How did it assume the form Kanya? The word Kabā of *Burhān-i-ma'asir* must be taken into consideration in this context. Kāpaya was at first transformed into Kabaya and then to Kabā. In the Persian language the letters پ and ب are interchangeable. Very often the same word is spelt with a پ or ب according to the whim of the writer or calligraphist. A few examples are sufficient to illustrate the point. 'Asp' اسپ in Persian means a horse; but the word is also written as اسب 'asb'; the term 'pādshāh' is written both as پادشاه and شاه; and Dīpālpūr (the name of a city in Hindūstān) is spelt in two ways: دیپالپور and دیپالپور. Examples can easily be multiplied; but these are enough. The word Dīpālpūr is of special interest in this context. It is an Indian term, denoting the name of a city. In spite of it, its spelling had undergone a change in the hands of the Persian writers. Similarly the name of Kāpaya was transformed into Kabaya or Kabā; and this form, as we have already noticed, is preserved in one of the manuscripts of the *Burhān-i-ma'asir*. The transformation of Kabā into Kanā may be explained in two ways. A careless scribe might have placed the dot above the letter instead of below, then کا would become کن; or the change might be attributed to metathesis. Nizam-ud-Din Ahmad calls the leader of Telingāna rebellion Kanya-pāik instead of Kanya Nāyak like other writers. This form of the name is also preserved in one of the manuscripts of *Burhān-i-ma'asir*. The text of Major King spells the name as Kanā-bāyand. Therefore, the name Kāpaya Nāyadū became Kanya Nāyak, as a consequence of a double transformation at the hands of the Persian writers.

VIJAYANAGARA

Was this Kāpaya or Kanya Nāyak, a son of Pratāparudra II of Warrangal? The answer to this question is in the negative. The Hindu records mention a son of Pratāparudra, but he was known as Virabhadra.* A certain Juttaya-*lenka* Gonkā Reddi is also spoken of by several writers as one of Pratāparudra's sons; but this is a mistake. Juttaya, as the term '*lenka*' indicates, was a servant and not the son of Pratāparudra. Kāpaya Nāyaka whom we have identified with Kanya Nāyak had no connection whatever with Pratāparudra. In fact, the statement of Ferishta that Kṛṣṇa (Kanya) Nāyak was a son of Pratāparudra is not supported by evidence. Neither Barnī nor Nizam-ud-Din mention that Kanya Nāyak was Pratāparudra's son. On the contrary, they seem to indicate that he was one of the zamindars of Telingāna. That is the truth. It is not possible to know the source from which Ferishta obtained his inaccurate information.

Eckmühlha: *Pratāparudra* pp. 79-80.

APPENDIX D.
KARNĀTA AND ĀNDHRA.

Some writers believe that the founders of Vijayanagara could not be the members of a Telugu family as Bukka I and Harihara II claim victories over the Āndhras. But this view is due to the misconception that the terms Karnāta and Āndhra respectively denoted in those days the areas over which the Kannada and the Telugu languages are now spoken. This is far from the truth. During the fourteenth and the fifteenth centuries, nearly one third of the land inhabited by the Telugu speaking people was known as Karnāta. The Telugu poet Śrinātha who was a contemporary of Harihara II, Dēvarāya I, and Dēvarāya II, declares that the language of his poems is *Karnāta-bhāṣā*. “Sanskrit is said to be most suited for dignified composition, and Āndhra for witty expression. Whatever critics may say, I do not mind: certain it is that my poetry is written in the Karnāta language.”* At first sight it may appear that the *Karnāta-bhāṣā* in which Śrinātha claims to have written his poems is the Kanarese language; but all the works of Śrinātha are written in Telugu, and there is no reason to believe that he knew Kanarese, for which he had little love. †

What then is the meaning of Śrinātha’s statement? Although it looks very enigmatic to the people of the

* శ్రీధి బలకింప నంస్కృతభాష యంద్రు
బలకమడికారమన కాంధ్రభాష యంద్రు
మొవ్వేచున్నగాని నా కేమి కాదున
నా కర్ణంలు నిజము కూట్టభాష॥.

Bhimavarapurāṇam, 1: 15.

† cf. ‘అస్తావిష్టత్తుః గన్నదంబ’

Cittupadyamarimūkhījari, I. p. 128.

VIJAYANAGARA

present age, his contemporaries could not have entertained any doubts. They knew that he wrote in the idiom of his native district, Pākanādu which was included in the Karnāṭa country. It was only natural that a poet who proudly styled himself as “the sun to the lotus garden viz., the cities of Karnāṭa,” * should have chosen the language of that country as the medium to express his thoughts. It is evident from this that Nellore and the eastern part of Cuddapah which correspond to ancient Pākanādu were known as Karnāṭa during the time of Śrinātha. This is confirmed by other writers. The poet Tripurāntaka, the grandfather of Ayyalarāju Rāmabhadra who lived in the court of Kṛṣṇadēva Rāya, refers to the god Raghuvīra of Oṇṭimittā in the Cuddapah district as “the lord of Karnāṭa.” † The evidence of literature is corroborated by an inscription coming from the Ongōle tālūka of the Guntūr district dated A.D. 1441. According to this record, the town of Udayagiri is said to be in the middle of Karnāṭa : “Udayagiriyākhyā nagarē kāniē Karnāṭakātaka madhya-sthē.” ‡ Udayagiri is included in the present Nellore district, and it formed part of ancient Pākanādu. It may, therefore, be concluded that during the time of the early Vijayanagara kings, the country comprising the present Nellore and Cuddapah districts was also known as Karnāṭa. The tradition of the dispute

* కర్నాటకటుక పద్మవనహేచి తీవ్రాభస్తుకవిని.

Kāśikāpadam 1 : 7.

† సేటం దీశు నాశేక జన్మమలసండిక్త సమ్మ వెంటాడుచుక్క
వాటంకై చమదంచు పాపముఱ తీవ్రాంశు వంకసీ
పాటల్ పాఠము సేయువారికి మతీన్మాపంబుల న్నాపుఁగ
ర్ణాటా ధీశ్వరముంటి మిట్టరఘునీరా శాసకీనాయా ||

Satakamāñjari : (*Andhra Grantha Mīla I.*) p. 71.

‡ *ND.* I, iii. o. 72.

ORIGIN OF THE EMPIRE

between Śrinātha and the *pandits* of Rājahmundry over the diction of his poems also supports the view that he employed a local dialect in his works, and called it *Karpāla-bhāṣā** Consequently the Āndhras whom Bukka I and Harihara II conquered must be people living outside this area.

Who were they? A study of the inscriptions of the Reddis of Kondavidū may throw some light upon their identity. In one of the inscriptions of Prōlaya Vēma † dated A. D. 1355 it is said that he was to “the proud Āndhras like the flood of a river washing away the trees” on the banks. This seems to indicate that Vēma waged some wars against the Āndhras. According to an inscription dated 1415 A. D., *Āndhrēśvara* was one of the servants of Tippa, a nephew of Peda-Kōmaṭi Vēma. ‡ Since these Reddis who were Telugus by birth refer to Āndhras as their enemies they should be regarded as the inhabitants of a particular part of the land where Telugu language is spoken.

Now, Kṛṣṇa or Kāpaya Nāyaka who was ruling in Telingāna with the city of Warrangal as his capital is referred to in his inscriptions as *Āndhradēśādhiśvara* and *Āndhra Suratrāṇa*. As he was a friend of the kings of Vijayanagara, he could not be the Āndhra

... ॥

చ్యాంకుల్ రాజుపేండు వట్టమున్ భర్తాసనంయంది ప్ర
ధ్వం సాభావు ప్రశాగభావ మనచుక్ జంతింకు ర్చ్యాంతము
cf. Virabhadra Row, *HA*, vi, p. 216.

As the verse [పోటిబలికింప &c.] comes immediately after his disdainful reference to *Kukhavis*, this verse should be taken as his defiant declaration that, say what they might, he would still adhere to his own method of composition.

* *ND*, I, iii, O. 73.

† *LR*, 42, pp. 243-250.

VIJAYANAGARA

king whom they conquered. There is no evidence to show that the Reddis of Kondavīdu had any quarrel with him. However, the Velamas of Rācakonḍa, who killed Kāpaya, not only occupied his dominions but appropriated his titles. Henceforward, they were known as *Āndhradēśādhīśvara* and *Āndhra Suratrāṇa*. It is well-known that the Velamas were engaged constantly in warfare with the Reddis on one side, and the kings of Vijayanagara on the other. It is not unlikely that they were the Andhras who were alluded to in the early Vijayanagara and Reddi inscriptions.

APPENDIX E.

V I D Y Ā N A G A R A.

In the opinion of some writers, the city of Vijayanagara, was not known by its other name Vidyānagara from the beginning. It is contended that the name was applied to it subsequent to the fall of the Sangama dynasty, on account of the extraordinary influence exercised by the pontiffs of Śṛṅgēri Maṭha over the kings of Vijayanagara. The evidence of all the inscriptions of the first dynasty which mention Vidyānagara has been set aside, as these inscriptions are considered forgeries. Therefore, it has become necessary to search the contemporary literature to find whether the city was referred to as Vidyānagara by any author of the time. So far only two authors are discovered who refer to Vidyānagara, and a careful examination of the books of the period may reveal more. One of the two writers who speak of Vidyānagara is Kallanātha whose evidence has already been considered in the body of the present book. The other is Mallinātha, the famous commentator, who, at the instance of Praudha Dēva Rāya wrote a book called the *Vaiśyavamśa-sudhārṇavam*, in order to define the term Vaisya. The following passage from that book is of interest :

.... वाणिज्यनैर्जात्या विवादशांत्यर्थः । विवादशांत्यर्थं । कांचि-
स्थासनोक्तप्रकारेण वैद्यथशब्दाभिधेयत्वनागरवैद्यनगरेश्वरदेवतोपास-
कत्वम् तृतीय जातीयत्वम् । कांचिस्थलशासने यस्य प्रवर्तते । तस्य
भवतु नेतरस्येति । श्रीमद्राजाधिराज राजपरमेश्वर श्रीवीरप्रतापप्रौढ-
देवमहारायेण विज्ञापितम् । आङ्गापनानन्तरं तच्छासनमानीय दृष्टम् ।
तदूदृष्टान्तेनैव विद्यानगर खर्मसनप्रकारोऽयम् । यस्तु वैद्यः

VIJAYANAGARA

It is evident from this that during the time of Praudha Dēva Rāya the city of Vijayanagara was also known as Vidyānagara. Who was this Praudha Dēva Rāya? He is generally taken to be Dēvarāya II who ruled at Vijayanagara from 1423 to 1447-8. This, however, is doubtful, as Dēvarāya I is also referred to by this name in some of his inscriptions.* Now, which of these two was the Praudha Dēva Rāya who commanded Mallinātha to write the *Vaiśyavamśa-sudhārṣṇavani*? This can be decided only by discovering the date of Mallinātha. Venkaṭanārāyaṇa, one of his descendants, mentions in his commentary on *Campūrāmāyana* some historical events in connection with the lives of his ancestors, which enable us to fix the date of Mallinātha with tolerable certainty. What he says in brief is this: In the Kōlacakma family, was born Mallinātha the famous *Satāvadhāni* whom Vira Rudra bathed in a shower of gold; his son was Kapardin, the author of a *kārikā* on the *Śrauta sūtras*; his eldest son was Mallinātha who was remarkable for his intelligence; his younger brother was the great Peddibhāṭṭa who became famous as *Mahōpādhyāya* in all the countries. In a sacrifice performed by his uncle he was bathed in a shower of gold by Sarvajña; he wrote commentaries on several works such as the *Naiṣadha*, *Jyotiṣa*, etc. His son was Kumārasvāmin, the author of a commentary on the *Pratāparudrayaśōbhūṣanam*.† The genealogy that is given by Venkaṭanārāyaṇa seems to be faulty in one respect. According to Kumārasvāmin, Peddibhāṭṭa was not an younger brother of Mallinātha, but his son; and Kumārasvāmin was the younger brother of Peddibhāṭṭa who is said to have commented on all *śāstras*.‡ The genealogy

* *M.E.R.* 399 of 1226.

† *Des. Cat. San. MSS. (Mad. Govt. Or. Ms. Lib.)* xxi pp. 8212-13.

‡ *Pratāparudrayaśōbhūṣanam*, (B.S.S.) pp. 1-2.

ORIGIN OF THE EMPIRE

given by Kumārasvāmin should be accepted as more trustworthy, as he should have known who his father and elder brother were.

If, subject to this correction, the information furnished by Venkatanārāyaṇa be accepted as genuine, it must be admitted that Mallinātha II, the famous commentator, should have lived in the interval between Pratāparudra II and Sarvajña. As the age of Mallinātha II was nearer to Sarvajña than Pratāparudra, the reign of Sarvajña may be taken as a starting point. Sarvajña was the title conferred upon Singama III, the king of Rācakonḍa, by his contemporaries who admired his scholarship. And he appears to have ascended the throne about A. D. 1420.

The Telugu poet Śrīnātha paid a visit to the court of this king while he was still in the service of the Reddis of Kondavidū. On this occasion he praised the greatness of Singama, thus in a verse : "The name of Sarvajña can only be given with propriety to Śiva and king Rāvu Singa. To call another Sarvajña is to mistake a dog for an elephant." When Śrīnātha returned to Kondavidū, he was obliged to give an explanation for having praised Rāvu Singa, who was an enemy of the Reddis of Kondavidū. Śrīnātha is said to have given complete satisfaction to his employers by interpreting the verse in a different manner. "The name Sarvajña can be applied only to Śiva; and Rāvu Singa can have no claim to it. To call any one (excepting Śiva) Sarvajña is to call a dog an elephant."

It is evident from this that at the time of Śrīnātha's visit to Rāvu Singa, the kingdom of Kondavidū which was overthrown about A.D. 1420 was still

VIJAYANAGARA

in existence. Śrinātha's visit to Rācakonḍa should have taken place a little earlier; probably he visited Rācakonḍa, when he was sent by Peda Kōmatī Vēma or his successor to Dēvarakonḍa to fetch the Reddi sword called *Nandi-kanta-pōtu-rāju* which had been carried away as a trophy by Mādaya-Linga who defeated the Reddis. Therefore, Sarvajña Singa should have been ruling at Rācakonḍa about 1420 A.D.

Peddibhatta who was bathed in a shower of gold by Sarvajña should have been his contemporary: In that case, Mallinātha II who was the father of Peddibhatta, must have belonged to the generation before 1420. The king who then ruled at Vijayanagara was Dēvarāya I, and not Dēvarāya II. Therefore it should have been at the instance of Dēvarāya I that Mallinātha composed his *Vaiśyavamśa-sudhārṇavam*.

It is evident from the above discussion that Vijayanagara was also known as Vidyānagara, some seventy years after the foundation of the city. Though we have yet no proof of it, the name might have been in vogue from the time of the foundation of the city.

INDEX

A

Ādavani 170.
 Addanki 124, 125.
 Aiyangar S. K. 79 n.
 Ajjaṇa Śūhiṇi 133.
 Alampura 122.
 Alī-ud-Din I or Alī-ud-Din Hasan
 Gangu Bahmani 86, 117, Hoysalas
 attacked 61; South invaded 59.
 Alī-ud-Din Khilji 76, Yādavas invaded
 67.
 Alī-ud-Din Udayaji 137.
 Alīya Mīcaya Daṇḍiyaka 16.
 Alīya Śāyi Nāyaka 145.
 Ājupas 18, 182; conquered by Ballaṭṭa
 III 67.
 Anapōta, Koṇḍavīḍu Reḍḍi 120, 121,
 125.
 Anapōta, Velama chief 123.
 Anavīma 125.
 Andhra and Karṇāṭa 177 ff.
 Andhradeśādīśvara 179, 180.
 Andhra Suratrāṇa 179, 180.
 Andhrēvara 179.
 Anelbiderisi 75.
 Ānegondi 26, 27.
 Ankeya Nāyaka 132.
 Anki Nāyaka 109
 Arangal (See Warrangal)
 Āṭakalagundā Inscription 129, 132.
 Ayyalañju Rāmabhadra 178.

B

Bīḍūmi fort 89.
 Bīḍūmi Inscription 129.
 Bīgēpalli grant 94.
 Bahū dūr Gurshasp or Bahū-ud-Din
 Gurshasp or Gushasp 8, 91, 92.
 Bahmani Sultāns (See under Alī-ud-
 Din) 86, 87, 120.
 Baicaya Daṇḍiyaka or Nāyaka or
 Camīpa or Camīpati or Baicappa
 Nāyaka 6, 9, 10, 75, 76, 133.
 Ballīr Inscription 133.
 Ballabhāgavatam 169 n.

Ballakunde 167.

Ballaṭṭa II, Hoysala king 5, accession
 69; Bhillama defeated 69, Cengaluga
 conquered 69, inscriptions in Cannagiri
 161; in Dīvāṇagere 162; in
 Dhārwarā 150; in Honnali 159; in
 Śūgar 156, in Śikārpūr 157, 158; in
 Sorab 152, 153; Jatrasimha slain
 69, Sankama defeated 69; extent of
 his territories 20, 69, 70; Ucchangi
 conquered 69, war with Singhapadēva
 71; relations with Śeūpas ; 68, 73.

Ballaṭṭa III or Bilal Dew or Vīra Ballaṭṭa
 III, Hoysala king 3, 4, 5, 13, 14, 15, 16,
 22, relations with Ājupas or Pāṇḍya
 chiefs 67; anointment 65, 66; relations
 with Bahmani Sultāns 61, 86,
 87, Banavīsa attacked 73, 74, Bīra-
 kūru visited 133, Bellāry outside his
 territory 21, 24, 48; relations with
 Ghiyāṣ-ud-Din 140 ff; Hampa out-
 side his kingdom 22; relations with
 Harihara I, 60, 61, 87 ff, 134;
 inscriptions in Cannagiri 161; in
 Honnali 160; in Śūgar 157; in
 Simoga 156; relations with Kampila-
 dēva 80, 82 ff, 166; relations with
 Khwāja Jehūn 85, 86; Kōṭi Nāyaka
 attacked 73; relations with Mubarak
 Shah Khilji: 19; attacked by the
 Muhammadans 16, 17; murder of
 14, 141 n; Nakkiṇḍa besieged
 74; nelevīḍus of 43, 87 ff. Niḍugal
 attacked 76, 76; relations with
 Pāṇḍyas 76, 78; title of Pāṇḍya-
 cakravartin 78; prisoner to Delhi
 11, 15; battle with Rāmadēva 74, 75;
 attacked by Rāmanūtha 62; relations
 with Sangama's sons 59, 90; fought
 with Śeūpas 73 ff; son coronated
 139, 140; southern campaign 10, 11;
 territories and boundaries 62, 86,
 Tiruvāṇṇūlā or Uṇṇāmālā council
 of 6, 8, 11; Tulu-nāq expedition 77,
 78, not the builder of Vīra-Viyaya
 Virūpākṣapura 43, 45.

VIJAYANAGARA

- | | |
|---|---|
| <p>Ballala IV 4, 5, 139, 140, capital 11; coronation 140 n., 414; relations with Harihara I 144; return from Delhi 14, 15.</p> <p>Ballappa Dāṇḍyaka; 6, 9, 10, 136, 137; fought with Bukka I 144; relations with Harihara I 144.</p> <p>Bārakfr 89 n., 132.</p> <p>Barni, Zīl-ud-Din 84 n., 112; on Kanya Nāyak, and the Warrangal revolt 93.</p> <p>Basavadeva 77.</p> <p>Basavañskara 134.</p> <p>Deeja and Nugger 4.</p> <p>Bellary 215.</p> <p>Bemmaitanakallu 165.</p> <p>Beribi, battle of 140, 141 n.</p> <p>Beṭṭadakōṭe 65.</p> <p>Bhāratī Tīrtha Śripūda 135.</p> <p>Bheriya 42.</p> <p>Bhillama 68, 69.</p> <p>Bhīmavaram 119.</p> <p>Bhīmarīya 9, 10.</p> <p>Bhīmēśvarapurāṇam 168, 169 n., 177 n.</p> <p>Bibliotheca Indica 82 n.</p> <p>Bidar 7, 116.</p> <p>Bijapur 59.</p> <p>Bilal Dew or Ballala III (See under Ballala III)</p> <p>Brahma 67, 68.</p> <p>Bukka, the father of Sangama 98, 98 n.</p> <p>Bukka I or Bukkarīya Vodeyalu or Bukkarīzūr 59, 145; relations with Andhras 112, 127, 128; ruling from Hosapāṭṭapa 22; Hoysalas conquered 139; Kapras another name 59; Muhammadan son 96 n., relations with Pratāparudra II 100; Vidyāranya, his guru etc. 55, 56; Vidyānagara, his capital 52; Vijayanagara, founded by 52, 53; Vinukonda acquired 124; Viśupāṇa, his son 130.</p> <p>Bukka II, Immadī Bukka 121, 126.</p> <p>Bukkayi Tūyigalu 133.</p> <p>Burhān-i-ma'asir 86, 171, 172.</p> | <p>Cengaluvā 69.</p> <p>Cennū Reddi-Annū Reddi-Mallū Reddi 127.</p> <p>Cenneya Nāyaka 140 n.</p> <p>Cikkūyi Tūyigalu 133.</p> <p>Citadurg 144.</p> <p>Cobban, battle of 140, 141.</p> <p style="text-align: center;">D</p> <p>Dannūlakūṭa 120.</p> <p>Darōji 168.</p> <p>Dāti Singeyā Dāṇḍyaka 135.</p> <p>Daulatabad 59.</p> <p>Dēvarīya I 126, 127, 182, 184.</p> <p>Dēvarīya II 182, 184.</p> <p>Dēvarakonḍa 122, 184.</p> <p>Dēvappa Dāṇḍyaka 134</p> <p>Djelaleddin 138.</p> <p>Dhārawār Inscription 150 n.</p> <p>Dipālpūr 175.</p> <p>Dōrasamudra or Dwārasamudra 3, 65, 144.</p> <p>Doravadi 80, 81, 91 ff., 164; inscriptions 164 ff.; changes after Sēuna downfall 82; nucleus of Vijayanagara 91.</p> <p style="text-align: center;">E</p> <p>Ekūmrānātha 176 n.</p> <p>Erupeya Dāṇḍyaka 73.</p> <p style="text-align: center;">F</p> <p>Ferishta 79, 121 n.</p> <p>Feroz Shah 127.</p> <p style="text-align: center;">G</p> <p>Gajapati 64.</p> <p>Ganapati 103, 169.</p> <p>Ganēśvaradeva 75.</p> <p>Gangeya Sūhiṇi 73, 74.</p> <p>Ghiyās-ud-Din 84, 138, 140 ff.</p> <p>Gonkā Reddi Nāyaka 122.</p> <p>Gulburga 59.</p> <p>Gūjeya Nāyaka 75.</p> <p>Gunḍa Dāṇḍanītha 103, 122.</p> <p>Gurugala-basti Inscription 134.</p> <p style="text-align: center;">H</p> <p>Harib, Hindu chief: same as Harihara I 59</p> <p>Harihara, Hariappa Vodeyar or Harihara I 145, not enthroned by Ballala III 60, 61 ff.; relations with Ballala IV 144; relations with</p> |
|---|---|

C

- Čājukyas 57, 69.
- Čamarōja 89.
- Čampūrāmīya 182
- Čandīvīr 77.
- Cannagiri 73.
- Čīṭupadyamāṇimāṇjari 177 n.
- Caṇḍarasa 81, 164.

INDEX

- Ballappa Dāṇḍīyaka 144; relations with Bārakūr 89, 90, 132, 134; origin of his family 96 ff; relations with Kadambas of Banavīse 96, 97; Hariappa, Haib or Sultān Haryab; other names of 59, 87, 135 ff; relation with Kanya Nāyak 101; ruling from Kampili 94 ff; not the same as Kāthorahara 61, 62; relations with Kūśavādanānātha's dynasty 97; reconverted to Hinduism 96; Śrṅgēri meeting 54; relations with Sultān 95, 96, 101, 129, 130; ruling from Vidyānagara 50, 52; founding of Vijayanagara 48, 51, 54, west coast conquered 131 ff.
- Harihara II, relations with Āndhras 112, 127, 128; Death of 127, Konḍaviṭu territory conquered 126; Konkan rebellion 147 n; Rīcakonḍa invaded 122; relations with Vidyānaya 56.
- Haryab same as Harihara I 87.
- Hāluva 170.
- Hampapuram (See under Hosa Hām-poya Paṭṭana) 47.
- Hampé 22, 43, 167, 198.
- Hampé-Vīrūpākṣam 45.
- Hassan 144.
- Hastināvati (same as Ānegondi) 27.
- Hatyangadi Inscription 184.
- Hemavati, river 41.
- Heras 112 n.
- Hesar Kundāni 68.
- Holālkere 165, 166.
- Honnali 72.
- Hosangundi 73.
- Hosa-Hāmpeya-Paṭṭana or Hampapuram 46, 47, 47 n.
- Hosapāṭṭana 42, different from Ānegondi 26; not same as Hosavūr 41; included in the Hoysala country 26; identity of 22, 25, 40, 42; Niṣagdīkaṭaka-rāya capital 42; not same as Sakrepaṭṭana 41; different from Vijayanagara 23, 24, 26.
- Hosavūr (See under Hosapāṭṭana)
- Hoysala (See under Ballīla II, III Narasimha II, III. Sōmēśvara and Kūmanānātha). Extent of territory 20, 21, 60, 61, 66; inscriptions 150; nelevidus 88 n; relations with Sūryas 67 ff; connections with the South 61.
- Hoysala country 23-40.
- I
- Ibn Battūta 86, 91, 92, 131, 137, 138.
- Immadī Bukka (See under Bukka II) Irungoṭṭeṭva II 21, 75.
- J
- Jaddapura 5.
- Jaitrasimha 69.
- Jījanagar 7.
- Jaka Mudda Nāyaka 109.
- Jakkappa Nāyaka 5.
- Jamkhanḍi 59.
- Jamāl-ud-Din 87.
- Jatāvarman Sundara Pāṇḍya (See under Sundara Pāṇḍya) 62.
- K
- Kabānand 172.
- Kadambas of Banavīse 96, 97.
- Kadambas of Goa 68, 69.
- Kadambas of Hūnangal 69.
- Kadūr 144.
- Kākatiya 68; administrative divisions 103 ff; boar emblem 102 ff, relations with Doravadi 168 ff, relations with Vijayanagara 102 ff.
- Kālacurya 67.
- Kālamēgha 5, 9, 10.
- Kalidēva 167.
- Kullanānātha 52, 132.
- Kallasa 130.
- Kampa Rāzu (See under Kampaṇa)
- Kampiladeṭva or Kampila, protected Bahū-ud-Din Gustasp 92, 93 n; relations with Ballīla III 82 ff, 166; death of 84, 92; advance on Holālkere; 74; relations with Kākatiyas 168 ff; extent of kingdom 167; residence 164 ff; relations with Sōmēya Dāṇḍīyaka 165, sons of 84 ff; relations with Sultān 80, 91 ff.
- Kampili, Kambala or Kambila 80; destruction of 3; Harihara I, its ruler 94 ff; extent of the kingdom 129, 166, 167; rebellion of 93, 118, 119.
- Kampaṇa, Kampa Rāzu or Kaprāz 59, 60, 105, 130, 172.
- Kanānīdah; corruption of Kanya Nāyakū 172.

VIJAYANAGARA

Kannanū: 63, 64, 65, 80.

Kannara's inscriptions : in Dāvanagere 162; Dhārwar 151; Hōlālkere 163, Sīgar 156, Sīkarpūr 159, Sorab 154.

Kanya Nayaka, Kāpayā Nayaka, or Kṛṣṇa Nayaka 86, 116, ff; 171 ff. 174, 175; revolt against the Sultan 93, 176; Pratīparudra II not his father; relations with Anapūta 120.

Kāpalūr grant 48, 50, 54, 94, 139.

Kapardin 182.

Kāpayā or Kāpayā Nayaka (See also under Kanya Nayak) 113, 114, 115, 120, 174.

Kapris (See under Bukka I) 59.

Karṇṭa and Āndhra 177 ff.

Kāṭaya Vēma 125.

Kāṭhorahara 6, 9, 10, 61, 62.

Kāṭtu Nayaka 5.

Kāvalēva 74.

Kēśavadarḍanānūtha 97.

Khaṇḍayāsāya 165.

Khāṭi Khāṭi 82 n.

Khusru Khāṭi 79.

Khwāja Hāji 113.

Khwāja Jehān 84, 86.

Kikkītāyī 134, 135, 183.

Kōgli 72.

Koḍavallīru Inscription 180.

Kondavidū 120, 123 ff, 183, 184.

Kondavidū Reddīs 127, 179.

Kōḍiyā Nayaka 140 n.

Kōlacakalma family 83.

Kōlīr 144.

Koṇḍu Nayaka 64.

Konkan 59, 181.

Kēṭikanṭi Rāghava 169.

Kōṭi Nayaka 73.

Kūṭīsvīra 134.

Kottakonḍa 121.

Kṛṣṇadēvarāya 178.

Kṛṣṇakandhāra, Śeuna King, same as Kannara 20, 21.

Kṛṣṇa Nayaka (See also under Kanya Nayaka) 5, 179.

Kumāragāri 125.

Kumārasvāmin 182, 183.

Kumārata 169.

Kuṇigal 66.

Kuṇjarakōna 48.

Kurugōdu 167.

Kurukṣetra-Vidyānagari 52.

L

Lakṣmaṇācārya 121, 122.

Lāla Māceya 64.

Luddar Dew (See under Pratīparudra) 4.

M

Ma'bar 84, 137.

Māda 120, 122, 184.

Mādhavācārya 55.

Mādhava-Kāya-Ganda 9, 10.

Madura Sultāns 137, 138.

Mahādēva, Śeuna king : inscriptions in Cannagiri 161; in Dāvanagere 162 in Dhārwar 151; in Sāgar 137; in Sīkarpūr 137; Sorab 154; alliance with Irungūḍadēva II 21.

Mahādēva Daṇḍayāka 71.

Major King 171, 172, 175.

Malik Bedar 7, 113.

Malik Mākbūl or Kābūl 116.

Malik Kāfūr 13, 76.

Mallikārjuna 52.

Mallinātha II 181 ff.

Mallinātha, grandfather of Mallinātha II 182.

Mallinātha Vodeya 145.

Mannankōgil 64.

Mānuva 170.

Mārapa 130.

Māravarman Kulaśekhara 64, 56, 76.

Mayileyā Nayaka 140 n, 143.

Mayileyā Nayaka-Cenneya Nayaka 143.

Melukōṭe 42.

Mubarak Shah Khilji 78, 79.

Mudukēri Inscription 133.

Muhammadan invasions of the South 59, 66.

Muhammad bin Tughlak or Sultan Muhammad 59, 129; territory entrusted to Harihara 130; relations with Kampiladēva 8, 84, 85; Madura Sultān's revolt against 137, 138; arrangements for the government of Warrangal 115, 116.

Muhammad Shah Bahmanī or Muhammad I 118, 164.

Mummadi Siageya Nayaka 80, 81, 164.

Mysore, conquest by Harihara I 144.

INDEX

N

Nādu 104, 106.
 Nāyadha 182.
 Nakbara II Nāyakar 133.
 Nakkigundū 74.
 Nandī-kanta-pētu-rāju 184.
 Narasimha II, Hoysala king: Extent of territory; inscriptions in Cannagiri 161; in Dāvanagere 162; in Honnali 160; in Sūgar 156; in Sorab 153.
 Narasimha III, Hoysala king 21, 62; death of 66; Dwārasamudra improved 44; not ruler of Hampa 22; Honnali attacked 72; Nidugal attacked 75; war with Rāmanātha 63, 64, 65, inscriptions in Dāvanagere 162; in Honnali 160; in Sūgar 156.
 Nāyaka (See Amaranāyaka) 108.
 Nāyaka System 108 ff; Kākatiya origin 109, 110.
 Nelvīdu 88 n.
 Nidugal 75 ff.
 Nijagālī chief 42.
 Nijagālī fort 41.
 Nijagālī village 42.
 Nijagālī-kaṭnā-īya 22, 42.
 Nigaralli Sōlamāṇḍalam 137.
 Nikiti 96.
 Nilavara Inscription (also Niruvāra) 133.
 Niruvāra or Nilavara Inscription 133.
 Nizam-ud-Din Ahmad 171.
 Nuniz 108.
 Nuṣrat Khān 116.

O

Onṭimitṭa 178.
 Orugal (See under Warrangal)

P

Pūkanādu 178.
 Pampū: goddess 48, 49.
 Pāṇḍyas of Ucchangi 68.
 Pāṇḍyacakravartin 134.
 Pānugal 170.
 Parīkrama 80.
 Parīkrama Pāṇḍya 78.
 Parīkrama Mādhavīya 55.
 Parasurāma-dēva 73, 77.
 Pedakōmāti Vēma 184.
 Pedda Vēdagiri 122.
 Peddibhāṭṭa 182, 183.
 Penugondū 139.
 Prabhākara Śūstri 125 n.

Pratīditya 119.

Pratīparacarita 110, 176 n.

Pratīparudra II 100, 103, 104, 119, 123, death of 113, 114, 115; grant to Gangidēva 109; systematised the Nāyaka System 109, 110; imprisoned by the Sultan 113; relations with Kampiladēva 170; relations with Rāmadēva 170; released from Delhi 7; songs of 176.

Pratīparudrayasōbhūṣanam 182, 182 n.

Praudha-Dēvarāya 182 ff.

Prōla II 103.

Prōlaya 115.

Prōlaya Anna 168, 169.

Prōlaya Nāyaka 113.

Prōlaya Vēma Reddi, or Prōlaya Vēma 107, 123, 124; war on Āndhras 179; extent of his kingdom 123; relations with Vijayanagara Kings 124.

Pūrvā-paścima-samudrādhipati 130.

Q

Qutb-ud-Din Feroz 138.

R

Rācakonda 183, 184; division of the kingdom 122; history of 118 ff; Velamas of 180.

Rājya 104, 107.

Rai Laddar Deo 7.

Rājaktūlānirñaya 51.

Rāmacandra or Rāmadēva, Sēuna king 71, 72, 154; attacked and fought with Ballāla III 74, 75; extent of territory 21, 22; inscriptions in Cannagiri 161; in Dāvanagere 163, in Dhārwar 151; in Honnali 160; in Sikkāpūr 156; in Sorab 154, 155; in Jagalāru 163; helped by Malik-Kafur 76, 77; his general Mummaḍi Singeyā 18.

Rāmanātha, Hoysala king, fought with Ballāla III 62, 63, 65, 66; death of 66; war with Narasimha III 63, 64, 65; relations with the Pāṇḍyas 62, 63, 64, 65; Kōgli expedition 72; relations with Yādavas 21.

Rāssaya Nāyaka 80.

Rāvu-Singa 183.

Rāyagajūkuśa 184.

Rāyavācaka 51.

Rudrāmbū 104, 109, 110.

VIJAYANAGARA

S

Sabbi 119.
 Sādhvaka or Sādhyaka 105.
 Sāgar 72.
 Salakaladīva 122.
 Sakrepaṭṭaṇa 41.
 Sāluva Tikkama 75.
 Shams-i-Siraj Aff 113.
 Samudrīya tax 133.
 Samudra Pāṇḍya 80.
 Sangaya Nayaka 81.
 Sangama 97, 98, 98 n.
 Sangama Dyanasty 181, early history of 91 ff.
 Sangama period - literature of 52.
 Sangama's sons 59, 60.
 Sanūm and Sāmāna 93.
 Saīma, M. S 171.
 Sankama Dēva - Kālacurya 67, 69.
 Sankuya Sāhū 77.
 Sarvajīha 182.
 Sṭyāna 97 n, 165.
 Setū 78.
 Sūpas - conquests of 71, 73 ff., relations with the Hoysalas 78 ff., attack on their frontier 74, war with Ballīla II 68, 73, war with Ballīla III 78 ff., war with Sōmeśwara 71; authority in Telugu country 169, 170; inscriptions in Dhārwarā, in Śimoga and in Citaldrug 151 ff.
 Siddayālī Voḍeyar 5.
 Sigal-nādu 66.
 Sikārpū 72.
 Sīma 104, 106-108.
 Simha Raghunātha Rājyakovara 9, 10.
 Simoga inscriptions 152 ff.
 Singama III, the Sarvajīha 183.
 Singama or Singama II 115, 119, 122.
 Singama Nayaka 109.
 Singhāya or Singhāna Dēva accession 70, war with Ballīla II 71, inscriptions in Dhārwarā 151, in Ilonnali 160, in Sāgar 156, in Sikārpū 158, 159, in Sorab 153, 154, conquest of territory from Sōmeśwara 20, 21.
 Singeyā Danniyaka or Niyaka 6, 9, 10, 64, 80, 164.
 Sirisi 73, 74.
 Siruguppe 166, 167.
 Sōisalā 64.

Sōmeśwara, Hoysala king 44, 62, 63, death of 62, 63, 63 n, extent of territory 20, relations with Sāmāna 71, inscriptions in Dāvanāge 152, in Sāgar 156, in Sorab 153, 154.
 Sōmeśwara IV, Cālukya king 67, 68.
 Sōmeya Dāṇḍiyaka or Nayaka 164, 165.
 Sorab inscriptions 152 ff.
 Soraṭṭū, battle of 69.
 Sosavūr 146.
 South Canara 132.
 Srauta Sūtra Kārika 182.
 Sīvāna Belgoḷa 41.
 Srinātha 129, 177, 183 n, 184. "
 Sīngāra Śrinātham 125 n.
 Srīgētī festival 135, 146, 147; inscriptions 130; Maṭha 181.
 Sthala 104, 105, 107.
 Subhīṣita, Rājācāṭupaddhati 97 n.
 Sultānpūr 7.
 Sultāns of Gulburga 121.
 Sultāns of Madura 137, 138.
 Sundara Pāṇḍya 76.
 Syed Ali Azīz-ul-la 171.

T

Tārikh-i-Ferishta 79 n.
 Tārikh-i-Mubārak Shāh 84 n, 91 n.
 Telengāna, Tilang, or Tulungana 4, 7, 84; history of Telugu country 112 ff.
 Teppūda Nāgapāna 109, 146.
 Tippa 179.
 Tippārāya or Tīrparāya Voḍeyar 145.
 Tiruvāṇūmale or Uṇūmale 6, 80.
 Tripurāntakam 178.
 Tuļu-nād 77.
 Tuļuyas 132.
 Tuļuva inscriptions 51.
 Tumbalam 170.
 Tumkūr 144.

U

Ucchangi 69, 145.
 Udayagiri or Uddagiri 60, 125, 130, 131, 178.
 Ulgh Khāk 7.
 Uṇūmale (See under Tiruvāṇūmale)

V

Vaicappa Dāṇḍiyaka 133.
 Vaidyarājavallabha 122.

INDEX

- | | |
|--|---|
| <p>Valsyavamśi Sudhārṣavam 181, 182, 184.</p> <p>Veluma Nāyakas 110.</p> <p>Vellappa Daṇḍīyaka 145.</p> <p>Velumas of Recarla family 118 ff.</p> <p>Velugōti family 121.</p> <p>Vēmayi Reddi 106.</p> <p>Venna 199.</p> <p>Venkaṭanāyaka 182.</p> <p>Vidyā or Vidyānagara, other name for Vijayanagara 50, 52, 181 ff., Bukka I ruling 52, foundation of 48, 49; Harihara I ruling 50, named after Vidyāranya; 51, 52, 56, Vidyānagara, Kurukṣetra, other names, 52.</p> <p>Vidyāranya Śīlīpida or Vidyāranya 48, 49, 50, 56; relations with Harihara I, Bukka I and Harihara II 54, 55, 56; did he build a city? 51, relations with Vijayanagara 54 ff.</p> <p>Vijaya 5, 43, 44.</p> <p>Vijayanagara or Vidyānagara or Vira-Vijaya-Vīśvākṣapatiya 50, 52, 89, 181, administrative features of 103, 104; founder Bukka I, 52, 53, 55, capital of the kingdom and empire 53, 54; Ballīja III, not the founder of 43, 45; expansion of 129 ff.; formed single city with Hampe 43, not the same as Hosapatiya 23, 24, 26; situated in the Kuntala country 23, story of foundation 48, 49; Vidyānagara another name 52, relations with Warrangal 117, 118.</p> <p>Vijayanagara inscriptions at Mysore 144, 145.</p> <p>Vijayanagara Empire: different accounts of origin 60.</p> <p>Vijayanagara kings: fight with Anapōta 121; boar, their crest 102, 103, Feroz Shah's attack on 127, Hoysala territory conquered by 135 ff., 142 ff., Koṇḍavidu Reddis' attack on 127; relations with Prōlaya Vēma 124.</p> | <p>Vīrabhadra 176.</p> <p>Vīrabhadra Row 176 n.</p> <p>Vīra Kampili Dēva, another name of Kampilidēva (See under Kampili-dēva).</p> <p>Vīra Pāṇḍya 63, 76, 78, 80</p> <p>Vīra Śānta-Rāyakunvū 9, 10.</p> <p>Vīṇayāditya 23</p> <p>Vīṇayakdēv 118.</p> <p>Vīnukoṇḍa 124</p> <p>Vīra Rudra 182.</p> <p>Vīra-simha-Raghunātha 6.</p> <p>Vīṭṭhala-bhūmānātha 169, 170.</p> <p>Vīśvanātha 66.</p> <p>Vīśvaparṇa 126, 130, 131.</p> <p>Vīśvapuri, Vīśvākṣapura, Vīśvākṣa or Vīśvākṣapatiya 44, 45, 89. Vīśvākṣa god 48, 49.</p> |
|--|---|

W

Warrangal, Wurangole or Orugal or Alangal 4, 121, 173, 174, conquest by Mussalmans etc., 5, 6, 7, 60, 84, 112 ff.; history of 115 ff.; rebellion of 93, 119; relations with the kings of Vijayanagara 117, 118

Y

Vīḍjavas of Dēvagiri (See under Stupa kings Bhullama, Singhana Kannara, Mahādēva, and Rāmacandra.)

Yekaguḍi plates 50, 54, 129.

Z

Zafar Khān 117.

Zia-ud-Din Baini (See under Baini).

